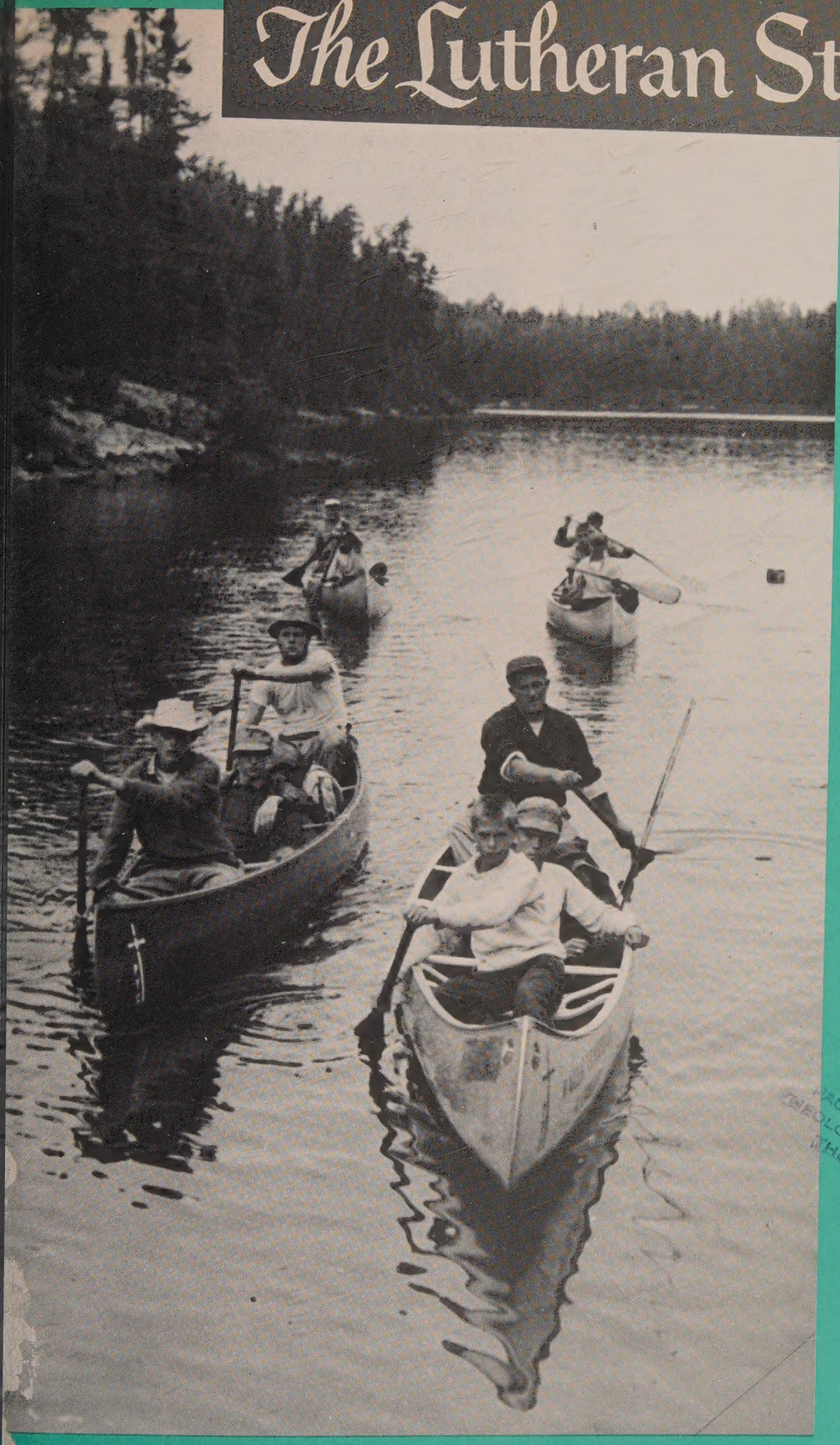
The Lutheran Standard



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VOLUME I

Christianity in Canoes — PAGE 15

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume I JULY 18, 1961 Number 15

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About This Issue...

The 19 districts of the American Lutheran C have been holding their first annual conventions the past several months. Beginning on page 10 news section of this issue and continuing on pa and 24 you will find reports of the last five of thes ventions. One of the issues on which there is some

Dr. Edward A. Hansen, right, president of the Southwestern Mi District, congratulates three assistants who have just been installe to right are the Rev. Fred Mueller, administrative assistant; th Gordon Solomonson, parish education director; and Erwin Rau, c of town and country church life.

ence of opinion within the church is the degree to the districts should build up a staff of their own. feel that full-time district officials should be li to a president—and, at most, an administrative ass —and that the regional offices of the ALC should whatever assistance is necessary within the dis Others feel that the church can be served better a local level if the district has several staff members special assignments. The picture above shows an i lation at the Southwestern Minnesota District, in several assistants were inducted to offices with s assignments.

* * *

The next issue will feature the first in a series of articles on Communism, what it is, why we need to it, how we can recognize Communists, and wha church can do about them. The series will be w by the Rev. Herbert Loddigs, who himself was d out of China by the Communists.

Several hundred boys will enjoy an eight-day canoe trip in northern Minnesota this summer, during which they will be confronted with the claims of Christianity. (See article on page 15.)

Friends or Enemies?

By W. A. Poovey

heater . . . the military . . . olitics . . . science . . . and ommerce—all are part of our orld and our culture. Does he Christian shun them or ake part in them?

THE Christian lives in a state of tension in this life. He is in the world and yet not of it. He is a citizen of the kingdom of God and thus in a sense freed from the burden of sin and evil. And yet he is subject to the same physical ills and weaknesses of a man who is not a believer at all.

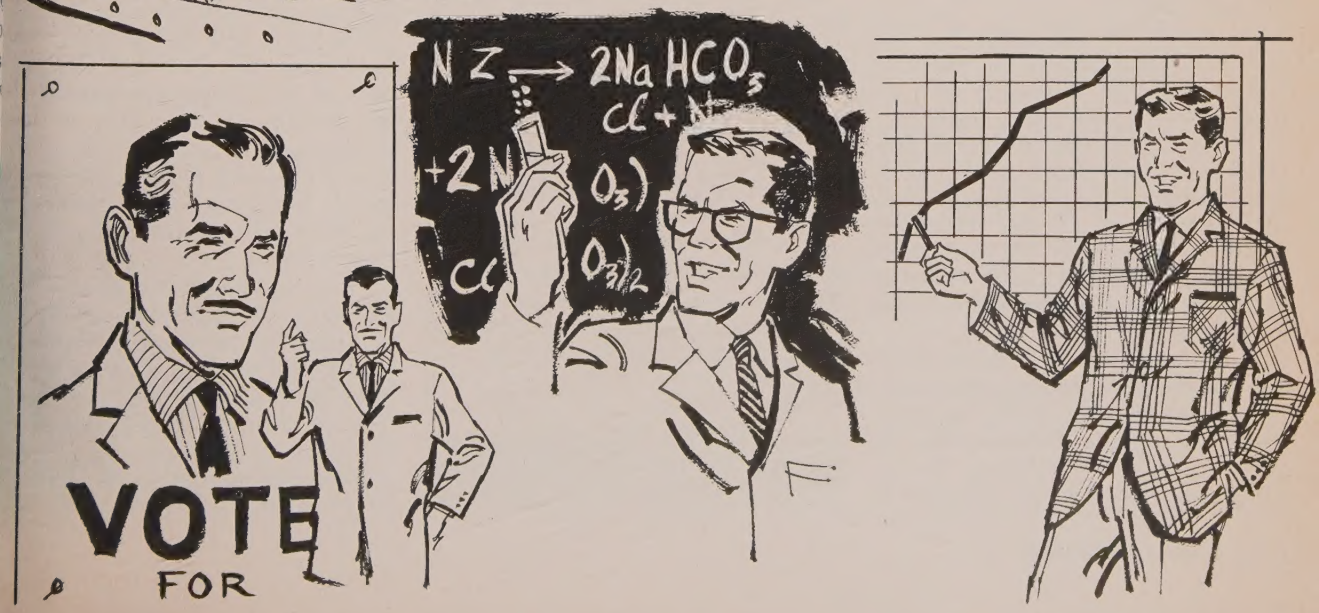
But there is a matter of choice here too. There exists a whole area known as culture, civilization, society, the world, and the believer is not necessarily a part of this. So the question arises: Does the Christian avoid contact with the world or does he move in and seek to transform it?

For example, is a Christian interested in science or does he shun it as being of no religious value? Does the believer read modern literature, which certainly isn't very Christian? Does he enter politics even though he knows that men will never be saved by law and that eventually all earthly governments will become the kingdom of our Lord?

This is the dilemma and it is an old one. Today many Christians have solved it by simply settling down in the world and becoming secularized. But there are other groups that decry any connection with cultural things and even refuse to train their clergy because education is "worldly." A prominent minister in one such group was fond of saying: "I've never been to seminary but I've been to Calvary."

Which way do we turn? Is the world with its man-made accomplishments friend or foe to the church? Is the Christian at war with society? Let's take a look at the Word of God.

A quick glance at Jesus' attitude seems to support those who are op-



posed to culture. Jesus ignored the world of his day so completely that a prominent Jewish writer has insisted that Jesus did not belong to civilization. And even the theologian Emil Brunner declared that Jesus had no use for temporal things like art, education, science, etc.

Jesus made it plain that there was a difference between his followers and the world. He told Pilate: "My kingdom is not of this world." Even the declaration that God has hidden the secrets of the kingdom from the wise and revealed them to babes has an anti-cultural note about it.

The New Testament writers reveal the same antagonism to the world. Paul says, "Our commonwealth is in heaven." Peter calls believers "aliens and exiles" in this world. John warns against loving the world and the things of the world.

The enemies of the church also understood from the start that Christianity was opposed to the world. They attacked the church because its members believed that all human achievement would end in nothing, because Christianity directed man's hopes to another world, because it summoned man to rely on God's grace rather than on human endeavors.

Criticism of Christianity on these same points has continued until the present. Much of Communism's opposition to the church arises from a feeling that the other worldly attitude of Christianity fosters exploitation by the powerful. They accuse us of preaching "pie in the sky, by and by." When the first cosmonaut was launched into space, Russian newspapers hailed the achievement as a rebuke to Christianity. They claimed: "Belief in God takes man away from the real world."

To much of this criticism the church pleads guilty and rejoices in that fact. If life is viewed only as human achievement, then Christianity is against that kind of life. If culture and civilization only center man's attention on the materialistic, then the Christian is at war with the world. If progress on the earth must be made at the sacrifice of treasures in heaven, then the church is opposed to progress.

Moreover, apart from direct Bible witness, there are other good reasons for the church to be at war with the world. The culture of the day can be a menace to true Christianity. For as civilization directs man's thoughts to his own importance, it arouses in the heart a feeling of intense pride. And pride is the first sin of man, the real cause of the fall into sin. There is a heady intoxication in the world around us, a feeling of self-importance that makes the things of the spirit fade away.

Far worse. When armies are fighting, the supreme object is to capture the citadel of the enemy. And the world often resorts to this tactic when dealing with the church. It simply invades religion and makes it a tool of civilization. This is what happened to the church in Russia before the revolution. This is what Kierkegaard found so evil in the church in Denmark.

And this is one of the great problems of our Christianity today. Religion is popular. The percentage of church members keeps increasing. Yet many feel that the church has succumbed to the world. They point out that there is no powerful voice raised against the sins of society, for society has captured the church. Jesus warned his followers against winning such popularity that everyone would speak well of them. The church today has almost reached that goal in America.

But enough of this side of the picture. Everything seems to point to the conclusion that Christianity and the world are enemies, that the kingdom of God and the kingdoms of this world have no common ground. It is a nice, neat package, with the world on its way to hell and the church separated from all contact with such ungodliness.

But it won't do. This dare not be all the picture. The world must be at least an acquaintance of the church if not a friend. Let's see the other side of the picture too.

We can begin again with Jesus' indication that the believer is in the world although not of it. There is no hint in those words that a Christian ghetto should be established, a monastic existence in which believers are separated from the world. As a matter of fact this has always proved an impossibility.

For the believer must live in a world where the culture isn't Christian. He must work beside people who are not saved. He cannot help being influenced by his contacts. The Christian doesn't refuse to use automobiles, telephones, or TV sets, even though these are not the produ a distinctly Christian world.

And since men are influence all they come in contact with church must be informed about goes on around it. How can we what is false or true if we never any effort to study the thinki men in the world or the forces mold our society?

Christianity is not a closed co tion. We are called on to preac Gospel to the whole world. A this point, whether we like it o we are involved in the world a us. We may shield our own me from present day culture, bu converts must be made from th ful world.

The church must speak to p who have no morals, to men revere science and look askance ligion, to people who think it n no difference what a man believ individuals whose chief goal i is to make money and drive a car every year.

And we must know how these ple think and feel. We must them where they are, not wher wish they were. Note in the Testament how the preaching cha when the message of the Gospe sent to Gentiles, not Jews. Toda missionaries study anthropolog order to learn how to approach p tive people. The Gospel does change but the approach does.

And it is important to know to reach the pagans in our Ame society. Modern man has no co of sin and grace. He finds it ha understand how God can car him in such a big universe as Even if God has a supercolossal machine, men find it hard to see God can note the fall of a spar

We live in the 20th century w Some may not like that fact, have to be "dragged screaming our modern world." But we speak to our world and so the c must know and understand the ture of the beatnik, the suburba the white collar worker—all who today's world.

There is more to be said, how The idea that the world can be into opposing camps of mutuall clusive groups fails to consider fact that this is still God's world. it is in this world that the c must live and act.

Jesus made it plain that Chris are to be salt and light in this w

Mr. Poovey is professor of homiletics at Wartburg Theological Seminary, Dubuque, Iowa.

he insisted that the light be ex-
ted before men so that they might
drawn to God. For Christians may
the most loving, the kindest, the
t people in the world, but if no
ever sees them, the world will
e little evidence of their goodness.
his isn't an easy idea to carry into
ct, of course. How do we let our
t shine? Do we join with others to
vide better medical care, better
sing, more concern for the weak
the aged? Do we turn our atten-
to vice and crime and make the
e enforce its laws?
Here is the place where our Lu-
ran Church has been remiss in the
t. We have felt no great responsi-
ty for our sinful world and so have
always witnessed by word and
d the goodness of God. It is easy
berate the world, to condemn sec-
rism, to decry the younger genera-
n, etc. It is more difficult to move
o the world and to show love and
bearance for men. But this is the
y way to be true to our Christian
th.
One last truth needs emphasis. So
we have drawn a line between the
urch and the world as though all
ture and civilization were the
ne. In a sense that is true. Men
e either for God or against him.
Nevertheless, it is also true that
e Gospel thrives better in certain
ltures. It is easier, for example, to
missionary work in New Guinea
an in Moslem countries. It is easier
spread the Gospel in America than
Russia or in Communist China.
Thus it is folly to say that the
urch is not concerned about the
rld around her or that Christians
ould do nothing to preserve a fa-
rable form of society. The church
Germany let the Nazi way of life
t into power and in some instances
en cheered the efforts, but religion
id a terrible price for letting this
ppen.
Of course Christianity can survive
der various cultures. We should
t try to identify democracy or
mericanism with our faith. Never-
eless we would be foolish not to
fend our own society, not only be-
use we love it but because of the
ins the church has received. We
ve the most at stake in defending
merican freedom. The Christian
hurch has been a leader in Western
lture. We will abdicate that posi-
on at our peril.
This article started as an either-or,
iend or enemy. It may seem weak

(Continued on page 31)

The Organization Man

By Karl A. Olsson

We are getting laments about the American clergyman's plight as an "organization man." We are being told that a wearying round of committee assignments, fund-raising projects, and civic undertakings keeps the clergyman away from his study and his kneeler. That the contemporary pastor is so burdened by activity that he has no time for contemplation or preparation and that for that reason his sermons are thin and flat, his nerves jangled, and his impact on his church superficial.

We are all sympathetic with the pastor who must plod 10 miles with Cub Scouts in search of chiggers, tool leather with his Trailblazers, eat ham patties with the Boosters' Club, and cap his midweek service with several committee sessions, and who, *for that reason,* cannot apply himself to his primary responsibility. But although we may deplore this system and conjure up another image of the ministry, we must, in all fairness, ask what we want. In practical matters nothing is easier than a negative judgment of what is and nothing more difficult than the construction of a positive suggestion which has the merit of being workable.

TOWER OF IVORY

Are we really asking that the minister be divorced from the life of the American community in order more effectively to minister to his people? Are we sincerely suggesting that the minister be taken off committees, be freed from the responsibility of stewardship education, be divorced from civic concerns, and dissociate himself from the children and youth of the church? If this is what we ask, we are pleading for a return to some European establishments in which the minister, when not merely a civil servant, is a preacher of sermons and an officiant at the sacraments, and not much more.

I am not sure that such a pastor does more for the spiritual life of the church than his American colleagues. But even if it were so, are we not by our plea asking for a restructuring of the entire American community? The social format always determines the format of the church and the ministry. In feudal and monarchic times the clergy was feudal and monarchic; in colonial times the minister was an accurate reflection of his culture. In many New England parishes the minister was not only preacher and teacher, he was physician and jurist as well. And during the 19th century when the American community was one vast debating society discussing abolition and human rights, many churches became debating societies.

EMBARRASSING RELEVANCE

American society today is organizational. The complexity of life is such that most decisions must draw upon diversity of know-how; hence the team and the committee and the endless involvement in meetings. We may deplore this and wish for something else, but this is what we have. The church also is organizational not because it has a desire to be like its culture but because this is how it lives in its culture. In this organizational complexity the church has the opportunity to be represented by its pastor or not. If it is not, leadership must devolve upon someone else, and if so on whom?

I recently heard a college president lament the necessity of having to assume fiscal leadership for his school. I felt sorry for him, for it apparently made him very unhappy, but what was the workable alternative? This is not the best of all possible worlds and much can be done to improve it, but it is sentimental to ask for an alternative good which may deprive us of an equal or greater good already in our hands.

The Canadian Scene

By Marjorie Tiefenbach

FINANCE Minister Donald Fleming brought down his long-awaited budget on Tuesday night, June 20, and for a couple of days it crowded almost everything else off the radio, TV, and the front page. It even intruded into the business men's coffee break and the housewives' Kaffeeklatsch.

In a 24,000-word document Mr. Fleming forecast a $650,000,000 deficit, the fifth in a row and a peacetime record. His estimate of expenditures for the current fiscal year, which began April 1, was $6,415,000,000; revenues are expected to amount to $5,765,000,000. These totals may sound unimpressive in the U.S., but Canada with about 18 million people has only a tenth or less of the U.S. population. And any child old enough to go to school can say that within his lifetime there was a surplus instead of a deficit.

The budget news that had widest repercussions was the promised devaluation of the dollar, at least to par with the U.S. dollar and possibly lower. For many years the Canadian dollar was discounted by as much as ten per cent when it was exchanged for U.S. currency, but for some years now the situation has been reversed. One big reason for this, we are told, is the large U.S. investment in Canadian industry.

Certainly, it has not contributed to international good feeling for Canadian stores to tell American tourists they cannot accept their money at par. Perhaps a by-product of the budget will be happier tourists from below the border.

Mr. Fleming said the move was intended to give Canadian producers a price advantage against foreign competition both at home and abroad. He admitted that Canadians might have to pay higher prices for some items for a time, but said that there would be an increase in production and in employment which would be of great benefit.

There is no telling where the Canadian dollar may be when this appears, but as we write, it is worth 97 cents in U.S. money. Will this make any difference to readers of THE LUTHERAN STANDARD? Every time money is sent by the ALC across the border in either direction it must be changed at the current rate. It would be simple if the Canadian and U.S. dollars were exchangeable at par.

Those who looked to the budget for a hint as to whether there would be an early election failed to find a significant clue. If the Diefenbaker government planned to go to the voters this year, they reason, there should have been some broad tax cuts to woo the electorate. As it was, the only cut that got much notice was the repeal of the 7½% excise tax on new automobiles. Manufacturers and potential buyers expressed satisfaction over this item, but after all, if you are buying a $3,000 car, a $140 reduction is just a pittance. Or is it that women don't consider a sale worthwhile unless most of the merchandise is marked down at least 50%?

Women Work for Peace

When the 1960 Summit Conference collapsed, a group of women in Toronto joined forces to protest against war as a means of solving world problems. This group, named the Voice of Women, observed its first anniversary in mid-June with a national conference attended by representatives from the entire nation.

The central committee of VOW reads almost like a who's who of well-known Canadian women – Mrs. Fred Davis, wife of the TV emcee; Mrs. Pierre Berton, whose husband is TV and radio panelist, columnist, and historian; Toby Robins, actress and TV panelist; June Callwood, writer and TV interviewer; Mrs. Dofy Skaith, radio and TV panelist, and many others equally talented and articulate.

The initial declaration of VOW appealed to all governments and peoples to join in protesting war. Beginning in Canada, VOW aims at a worldwide organization of women, meeting in small groups composed of different nationalities and religions but all aimed at positive efforts for peace.

Besides promoting "peaceful and positive attitudes within the home, the group, and the community" each member "would be resolved to take a stand against prejudice wherever it appears and whatever form it t

Members are urged to corre with women in other countries. ranto, the international langua encouraged. Programs for group ings include the study of atomic tion and its effects, women's r different societies, and the probl disarmament.

Because *peace* has been us often by Communist-inspired ments, VOW proudly points ou among its honorary sponsors ar wives of several government le and the women senators. Its pr has also been endorsed by Ex Affairs Minister Howard Green. mains now for women to enlis same energies for peace as they if their nation were at war.

Tackle "Goof Ball" Proble

When Romuald Bourque, me for Outremont-St. Jean, Quebec in the House of Commons in 195 made a speech on the "goof problem, he got some smiles and jeers but not much support fro colleagues. Since then he has per in pointing out the dangers of biturates when used for non-me purposes and gradually he has e ed the support of the Commons the Ministry of Health and W and the Ministry of Justice.

Now his work has resulted i adoption of an amendment t Food and Drug Act under which cording to the Hon. J. W. Mon proper safeguards will be set u accompany the manufacture, dist tion, and use of barbiturates and phetamines.

Probably most of us have use or both types of drug at some ti the advice of a physician or de Barbiturates are used as seda (sleeping pills) and amphetam have the opposite effect by reli mental depression. They are also to control appetite in overweight sons.

The bill is not aimed at these timate uses nor at the pharmacists legally dispense the drugs. It i tended to strike at the underw traffic in drugs which through m of the drugs is making addicts of dreds of young people annually.

A footnote: In this bilingual c try we have the speeches of the H of Commons printed in English if they are delivered in French, are available in translation. But w ever the honorable member's langu "goof ball" comes out the same.

INTERNATIONAL

yman Gets LWF Post

An ALC layman has been named first administrative secretary at Lutheran World Federation's ref- ee service office in Jerusalem.

He is Joseph O. Thompson, 51- ır-old American expert in coopera- es who served as an adviser to the vernment of the Philippines in 55-56. Thompson now lives in Du- h, Minn.

He will have administrative re- onsibility for the entire regular VF/WS program in the Jerusalem ea, as well as its World Refugee ar projects, with special attention the food distribution program.

hurches Closer to Unity

"Unifying tendencies within Chris- ndom have been strengthened to a markable degree" in the past year two, Dr. Kurt Schmidt-Clausen, ting executive secretary of the Lu- eran World Federation, reported to e LWF's executive committee in Varsaw, Poland.

"The integration of the World ouncil of Churches and the Inter- ational Missionary Council (at New elhi, India, next November) ap- ears to be certain," Dr. Schmidt- lausen said.

"Eastern Orthodoxy is moving early in the direction of closer in- gration, but at the same time it ppears to want to strengthen and xpand its cooperation within the Vorld Council. The recent applica- on for membership in this body by ne Russian Orthodox Church is a lear indication of this."

The LWF leader also reported that the growing ecumenical stream with- n the Roman Catholic Church is sig- ificant. It has led—along with other actors—to a definite change in the nter-confessional 'climate.'"

He reported that a special LWF ommission "has in the past year aken up its work intensively" in the ield of interconfessional research, be- inning with a scholarly examination f modern Roman Catholicism.

"That the critical attention of cer- ain groups and persons would be di- ected at this undertaking—and par- icularly at its first subject of study— vas to be expected," he said.

Dr. Schmidt-Clausen declared that in this task an important service is being rendered to Christianity as a whole—and not only for the Lutheran churches—a service for which the Lutheran church and the Lutheran theology is in a special way both responsible and competent."

Burma to Recognize Buddhism

Proclamation of Buddhism as the state religion of Burma probably will take place in August, according to a spokesman for the Burma State Religion Enquiry Commission.

Preparations for taking this action have been going on for more than a year. Parliament had been expected to enact implementing legislation at its last three sessions but deferred the matter each time.

The amendment to the constitution will read, "Buddhism, as the faith professed by the great majority of the citizens of the Union, shall be the state religion."

Although Buddhist leaders have emphasized that there will be no discrimination against members of minority religions, there have been numerous protest demonstrations. About 80% of Burma's 20,250,000 population are Buddhist. Protestants number some 600,000 and Roman Catholics more than 177,000.

The bill being drafted would also add sections to the constitution that would provide for the government to promote the advancement of Buddhism in various ways.

NATIONAL

Suomi Votes to Join LCA

A merger agreement that will unite four Lutheran bodies into the new 3,250,000-member Lutheran Church in America was formally approved June 26 by a 10 to 1 margin at the 72nd annual convention of the Finnish Evangelical Lutheran Church, or Suomi Synod.

The Suomi Synod will join the Augustana, American Evangelical, and United Lutheran Churches in forming the new body.

The convention action was Suomi's final step in approving the merger. It will merge into the LCA organically, rather than entering as a non-geographic synod which would have retained its name, present structure, and membership in a separate unit.

Braille Hymnal Ready

A new Braille Hymnal is ready for distribution, according to the bulletin of the Lutheran Braille Evangelism Association, Minneapolis. The Rev. Carl Sunwall, president of the association, suggests in the bulletin that in some cases congregations will purchase hymnals for their blind members. He appeals to bulletin readers to let blind individuals know that the hymnal is available in a four-volume set. The cost is $13.75 plus postage, for the set. The office of the association is at 902 Hennepin Ave., Minneapolis 3, Minn.

An unusual service of reception took place May 19th at the Federal Correctional Institution, Englewood, Colo., when Dr. E. G. Fritschel, president of the Central District of the ALC, confirmed eight young men who had been instructed by Chaplain Ralph Graham (second from left, top row), and Intern Neil Kvern (second from right, second row). Two of the young men were baptized.

Layman Defines Obscenity

A community's moral values determine whether or not a book is obscene, said Prof. Paul G. Kauper of the University of Michigan Law School. The ALC layman, speaking to the Summer School for Lawyers on the Ann Arbor, Mich., campus declared that "obscenity is determined by reference to the whole book. Its content is shaped by the normal adult consensus of the community."

"In the end, whether a book is obscene is determined by the dominant moral sense or taste of the community, as seen by a judge or jury," said the professor.

He pointed out that the U.S. Supreme Court, in two key decisions, has defined obscene publications as those which incite "prurient [lewd] thought." It is only after a book has been published and copies sold that it can be taken to court for an obscenity test.

In addition, the Supreme Court has held that obscenity legislation affects all readers. The standard used for judging obscenity must therefore be appropriate to the entire community. Books may not be banned, for example, simply because they are considered inappropriate for young readers.

Postage Increase Defeated

A postage-rate increase bill that would have increased rates charged religious and other non-profit periodicals in second class mail has been defeated in Congress.

The House Post Office and Civil Service Committee voted 10 to 9 in executive session to table—and thus postpone indefinitely—action on the postal rate bill.

The committee held more than two months of public hearings on the measure. The bill drew heavy criticism from witnesses on behalf of religious publishing houses who said it would greatly increase their deficits and jeopardize the future of many smaller publications. The bill would also have increased the rates on profit-making magazines and would raised the rate for first class l to five cents.

Church's Loyalty Upheld

Militant anti-communists and treme conservatives" are respo for charges of Communism in churches, *The Episcopalian*, na monthly magazine of the Prote Episcopal Church, said in its issue.

An article in the magazine s that "evidence indicates that charges of Communism in the ch es are being made by genuin extreme, conservatives who ar censed at the social pronouncer of such Christian bodies as the tional Council of Churches of C in the U.S.A."

The magazine quotes FBI Inspector William C. Sullivan a serting that "there can be no tion as to the loyalty of the whelming majority of the Ame clergy in the nation."

U. S. SUPREME COURT ADDS FOUR DECISI

The U.S. Supreme Court handed down four decisions on May 29 that upheld laws in three states—commonly known as "blue laws"—that prohibit certain types of activity on Sunday.

When the Emperor Constantine the Great handed down the first "blue law" edict he could not have known that 1,640 years later some of the best legal minds in the world would still be deliberating and disagreeing about how "the venerable day of the sun" should be observed.

Constantine met the Sunday problem in 321 A.D. by forbidding court deliberations, military exercises, and all secular labor except farming, on that day. He permitted the liberation of slaves on Sunday, as an act of benevolence, and enjoined the military to pray for their emperor on that day.

The earliest "blue law" in the United States was enacted in Virginia in the year 1629, although blue laws were brought to the colonies with a background of English legislation going back to the 13th century. Today all states in the union except Alaska prohibit some activities on Sunday that are permitted on the week days.

From time to time Sunday legislation has been contested in the U.S. In 1858, for example, the California Supreme Court held such a law unconstitutional on the ground that it sought "to enforce, as a religious institution, the observance of a day held sacred by the followers of one faith."

Three years later the California justices reversed their position, and during the past 100 years the courts have generally upheld such laws. In recent years the question of Sunday observance has been removed from its original religious grounds and has centered in the assertion that the legislature of a state or nation has power to prescribe rest from labor for the general physical and moral welfare of its people.

Although many such laws are "on the books," they have been relaxed from time to time by increasingly liberal interpretation and by the legal exemption of certain activities in various states.

The Supreme Court met to consider whether such state laws are in agreement with the U.S. Constitu Four laws had been challenge constitutional grounds. It had charged that Sunday laws vio the First amendment because were laws "respecting an estab ment of religion" or "prohibiting free exercise thereof." It had been charged that there was su "hodgepodge" of exceptions to laws that the "equal protec clause" of the Fourteenth Am ment was being violated.

Sunday Laws Upheld

In four cases before the court Sunday observance laws withs the challenges brought against t

One of the cases was brought chain store, "Two Guys From rison," who asserted that the poses of the Pennsylvania blue were to encourage church attend and to induce non-members of church to join the predominant C tian denominations. The court v 8 to 1 to uphold Pennsylvania's but voted 6 to 3 in upholding application of this law agains group of Orthodox Jewish merch in Philadelphia.

King to Address Leaguers

)r. Martin Luther King, world-ed leader in the effort to gain ;ro civil rights, will speak to 14,- members of the ALC Luther gue next month at Miami Beach,

he Luther League will hold its annual convention Aug. 15-20 Convention Hall at Miami Beach. ias been hailed as the largest meet- of its type ever held in this coun-

Members of the national board of Luther League indicated endorse-nt of Dr. King's views on preju-e when they extended the invita-i to the controversial Baptist min-r, said the Rev. L. David Brown, ith director of the ALC.

'We feel Dr. King's views repre-it an exciting and positive way of esting rights for the Negro," said . Brown.

Dr. King gained national promi-nce during the successful Mont-mery, Ala. bus boycott of 1955-56,

Martin Luther King

when he led fellow-Negroes in their efforts to end segregation on local buses.

School Aid Warning Sounded

A warning that public aid to parochial schools is a far-reaching change in U.S. national policy has been sounded in Washington, D.C., by a National Lutheran Council spokesman.

Dr. Philip A. Johnson asserted before a congressional investigating committee that there are many questions that demand specific answers before Congress extends or adds to sections of the National Defense Education Act to make federal funds available for church-related schools.

Dr. Johnson, executive secretary of the NLC's division of public relations, pointed up three major questions among the many which he said need answering.

He contended that the American people have a right to know:

- "What is the compelling reason why such a drastic policy change should be demanded at this time?
- "What lies at the end of the road, once the principle of federal

(Continued on page 10)

1,640 YEARS OF SUNDAY LEGISLATION

The other cases were brought by erchants of the Orthodox Jewish th who maintained that the blue vs compelled them either to suffer ious economic disadvantage from s of the weekend selling time, or give up the observance of their n Sabbath. The court upheld Mary-nd's law 8 to 1, and upheld the law Massachusetts 6 to 3 as applied to e Crown Kosher Supermarket of ringfield, Mass.

Although the broad question of nday laws contains many aspects at have not been settled, the de-ions of the majority of the nine stices seem to indicate that they are favor of the following principles:

1. States have the authority to en-t Sunday laws.

2. The objective sought by Sunday sing laws, as expressed by Justice lix Frankfurter, is "an atmosphere of tire community repose." Mr. Frank-rter said also that U.S. courts have nsistently ruled for 150 years that e public interest in having a com-nity day of rest outweighed the sadvantage wrought by such Sun-y statutes to the religious freedom Sabbatarians. Mr. Frankfurter is the only Jewish member of the court.

3. Although the observance of Sunday is rooted in religious tradition, present laws are secular rather than religious. Chief Justice Warren stated: "The fact that this day is Sunday, a day of particular significance for the dominant Christian sects, does not bar the state from achieving its secular goals." The chief justice pointed out that the First Amendment does not ban legislation whose reason or effect "merely happens to coincide or harmonize with the tenets of some or all religions."

Freedom Limited

4. In reply to the argument that the Sunday closing of Orthodox Jewish retailers constituted a prohibition of the free exercise of their religion, the chief justice maintained that the freedom to hold religious beliefs and opinions is absolute, but that such freedom does not extend to actions based on those beliefs, if such actions clash with important social interest or values. The example was given of the Mormons, who were prosecuted for polygamy at a time when a doctrine of their church imposed upon its male members the duty to practice polygamy.

Dissenting strongly on this point was Justice Brennan, supported by Justice Stewart. Brennan failed to see any need or interest that could justify the "state-imposed burden on Orthodox Judaism." Pointing out that the Sunday laws do not have the purpose of stamping out abhorred practices such as polygamy, nor of compelling a day of rest, Brennan protested that the opinion of the court upheld "the mere convenience of having everyone rest on the same day."

Justice Warren added the caution that the court was dealing only with a specific case. He said: "We do not hold that Sunday legislation may not be a violation of the 'establishment' clause if it can be demonstrated that its purpose—evidenced either on the face of the legislation, its legislative history, or its operative effect—is to use the state's coercive power to aid religion."

Although states have the authority to enact and enforce Sunday laws, the question of sanctions on Sabbath observers may well be the subject of a number of future court tests.

and other public aid to parochial education is established?

• "What will be the ultimate consequences to our national unity if we abandon or modify, in respect to elementary and secondary education, our traditional policy of separation of church and state?"

It is wholly probable, Dr. Johnson suggested, that Protestant churches and other groups, faced by a proliferation of publicly aided Roman Catholic schools, will in self-defense move to establish parochial school systems of their own.

"What then happens to the public schools?" he asked. "And what happens to our national unity which is based so largely on the public schools as a cultural integrating factor?"

"Public schools," he went on, "have provided a common denominator of experience for the vast majority of our citizens. They ought to be strengthened, and not eroded by public support of sectarian competitors."

The Lutheran spokesman said that "the picture of religious leaders racing each other to the door of the public treasury is not an inspiring one."

THE ALC

Iowa to Study Charities

Discussions of theology, finance, charities, and education highlighted the convention of the Iowa District, held June 26-29 at Luther College, Decorah, Iowa. And for good measure, politics came in for consideration when on the last day of the convention a resolution was adopted censuring an Iowa congressman, a former minister, for living in "open sin."

Geography makes charities and education a normal part of an Iowa District convention, for in this state are found one seminary and three colleges of the ALC, four children's homes, and seven homes for the aged, as well as the very active Lutheran Welfare Society of Iowa.

These agencies have a direct bearing on the finances of the district. Of the $221,183 budget adopted for the district for 1962 ($1.70 per confirmed member), $101,500 goes to the Lutheran Welfare Society of Iowa, and $26,000 goes to the Beloit Children's Home. In addition, congregations were urged to support the Lutheran Children's Home at Waverly to the extent of 35c per confirmed member, and at least 10c per confirmed member was recommended in support of Lutheran Homes at Muscatine.

Since the Lutheran Children's Home at Waverly is about to undertake a long-range $340,000 building program, the convention approved an overall study during the coming year to find ways of coordinating the district's extensive welfare program.

In addition to the usual greetings from the colleges and the seminary in the district, higher education came in for special attention on Wednesday evening of the convention when the delegates participated in a service marking the centennial of Luther College, host to the convention. Dr. Sidney Rand, executive director of the ALC's Board of College Education, was the guest speaker.

Dr. O. P. Kretzmann, president of Valparaiso University, delivered three lectures on the general subject, "Must We Rethink Our Confessions?" Dr. Kretzmann pointed out that the confessions of the Lutheran Church must be restudied constantly.

The theological implications of the confessions were also stressed in the state of the church report, given by Dr. William Larsen, secretary of the ALC.

Another guest speaker at the convention was Dr. Clair Cook, executive director of the Religion and Labor Council of America, who addressed an evening gathering on "The Church and Economic Life."

On the same evening the Rev. I. B. Sorenson was installed as administrative assistant to the district president, Dr. H. W. Siefkes. The Rev. Alvon Nelson was re-elected as vice-president.

On the last day of the convention the delegates adopted a resolution deploring "the flagrant and open sin of a high government official representing certain of our people within our state."

Although the resolution did not mention any names, delegates freely admitted that it referred to Representative Merwin Coad, whose recent divorce and remarriage and placing his wife on a $12,500 salary had been the subject of numerous stories in Iowa newspapers.

Coad is also a minister of the Christian (Disciples) Church.

The Iowa District is the largest of the ALC's 19 districts, both in baptized membership and in the number of congregations. It has 194,955 baptized members in 396 congregations.

Sem Offers Graduate Work

A program of graduate stu leading to the degree of Maste Sacred Theology will be offered Wartburg Theological Seminary, buque, in its school year begin Sept. 7. Dr. Gerhard Krodel has b named dean of the graduate sch

The program is intended to sa fy the needs of pastors who seek make their ministry more effective advanced study leading to an S.T degree or who wish to further t theological education in certain a without obtaining a degree. It is intended for graduates of the se nary who desire additional theol cal study.

Graduate courses are offered the campus each Thursday, pro ing four to six hours of credit pastors who wish to commute to seminary. The program offers a p whereby full-time resident stud may be able to complete the w for the degree in one year.

Various sequences of work may arranged using summer sessions, s arate quarters, or even shorter peri of intramural work.

Canada Discusses Seminary

More than 250 pastors and delegates from the western provin of Canada traveled an average over 800 miles each (round trip) attend the district convention of Evangelical Lutheran Church of C ada and to discuss subjects rang from nuclear warfare to dancing.

The Evangelical Lutheran Chu of Canada is the Canada District the American Lutheran Church. Karl Holfeld is the president. T convention was held at the Unive ty of Saskatchewan, Saskatoon, Ju 20-23.

Dr. O. K. Storaasli, professor Luther Seminary, St. Paul, Min was the guest lecturer at the conv tion. He presented two lectures "The Tap Roots of the Church" a "The Bracing Roots of the Churc and preached the sermon at one the convention services. Dr. Phi Dybvig, executive director of t ALC's Division of American Missio preached at another of the worsh services.

One of the highlights of disc sion had to do with Luther Semina in Saskatoon. This seminary has be operated cooperatively by the form ALC, ELC, UELC, ULCA, a

(More News on page

What Can We Do about Obscene Publications?

By W. Herbert Kent

DON'T know where or how he got them, but this type of filthy magazine should be burned."

"It is obvious to me that subversive groups are trying to ndermine our country with this type of magazine."

"I would haul every one of these magazines and their publish-s before the courts of our state."

Thus, a parent, a member of a church men's organization, and business leader expressed their concern over the problem of alacious magazines. As a father I, too, had become increasingly oncerned with the threat to my home, caused by obscene, alacious, and pornographic literature. Questions and answers imilar to those above had entered my mind. I wanted to know vhat I could do as a parent and as a responsible citizen to help ontrol or stamp out this problem.

Then I was appointed by the Lutheran Council of Seattle-King County to be their representative on the King County Prose-uting Attorney's Salacious Literature Committee. I found that his committee had been in existence for about two years and had prung from a background of experience gained while dealing

Before coming to his present position as editor of "Greater Works," publication of the ALC Brotherhood, W. Herbert Kent was active on a committee in Seattle that studied ways of dealing with salacious literature. Mr. Kent is pictured here with some of the magazines the committee was asked to classify.

very successfully with objectionable comic books. In its membership were the Council of Churches, state, county, and city PTA groups, Seattle Public Library, Seattle public schools, Holy Name societies, Seattle Police Department, Federated Women's Clubs, and the King County prosecutor's office. Sitting in on all meetings as a consultant was one of the owners of the magazine distribution company for the area.

I was well aware that there were problems inherent in the nature of such a committee. Among the foremost of these was the question of censorship. First of all I am personally opposed to censorship. But aside from that, censorship laws are always tricky business, and in some areas of the country they have led to as many or more abuses than they have corrected.

In one nearby community a committee acted in such a vigilante fashion that it forced a court case, which resulted in a state obscenity statute being thrown out. In another case a committee acted in such an arbitrary manner that distributors and retailers opposed rather than cooperated with it.

I realized that the Seattle committee or any other similar group could never legislate morality or remove all evil. The area of moral training lies primarily within the home. Only as our committee served to aid parents in this problem could we have any success or reason for existence. Against this background, then, what could our committee accomplish?

First of all, we saw clearly a distinction in the various types of magazines being distributed. The obscenity law of the state of Washington is similar to that of most other states. It classifies as obscene that which would create lewd and lecherous desire in a reasonable and prudent man.

Some magazines very properly could be taken to court and their distribution halted, since they fell into the area covered by this statute. Our committee never instigated any court action but we did get those magazines that we felt could be successfully prosecuted withheld from distribution. It is to the credit of the committee's good judgment that none of its restrictions has ever been legally challenged.

The committee has acknowledged the right of any retailer and purchaser to handle and to buy magazines that are not forbidden by law even though they may be salacious. However, while retailers had this freedom and knew that we did not challenge it, they seldom if ever used it.

The prime concern of the committee was with what might be called the grey area of publications. These magazines were objectionable—some more so than others—but it was felt that they could not be successfully prosecuted.

Another important factor is the various groups of people that read the magazines. While I might not agree with his choice of literature, the normal adult does, in most cases, have the capacity to distinguish between truth and error in these publications.

Those adults whose behavior can be classified as abnormal form another group. It is almost impossible to prevent them from getting hold of obscene literature. Without condoning their reading habits, it is worthy of note that some specialists say these magazines provide a release for them which might otherwise be expressed in overt misbehavior.

The teenage readers offer the real problem. While perfectly normal, they possess a strong interest in sex and are likely to be attracted and impressed by sensationally presented stories. Often they turn to this type of literature because they have no other source of sex information. The problem lies in the fact that because of a lack of maturity and/or ignorance of actual sex facts, they are most easily influenced by obscene magazines.

Teenagers tend to congregate in fairly easily definable areas: usually near schools, recreation or amusement areas, churches, shopping centers, etc. The committee mapped the location of all retail outlets and their location in relation to the centers where juveniles congregated. It was found that 50% of all retail outlets were in an area within two blocks of teenage centers.

This became the first breaking point. If a magazine was slightly objectionable, it was classified as 50% distribution and would not go to that group of outlets closest to juvenile congregating centers. More objectionable magazines were given continually smaller percentage ratings, and outlets handling them would be farther and farther from youth centers.

Mr. Kent is currently the editor of *Greater Works*, monthly publication of the Brotherhood of the American Lutheran Church.

A 10% rating was the lowest g and would mean that the maga would be distributed in those a of the city least frequented by j niles.

These percentage ratings reached by action of the entire mittee assembled at any one m ing. Magazines were brought by dividuals who turned them i local PTA, church, or wom groups, individual members of committee, and members of the p cutor's staff. Each magazine was viewed by each committee mem and a valuation placed on it. lowing the review period, the c man would average the percen valuations given and arrive at agreed group rating.

It should be stressed that a degree of cooperation must among members. It was often ne sary to give in a little in orde reach a group decision. The com tee also tried to understand and operate with the magazine distr tor. His cooperation was vital; without him the committee w have had little effect.

Publishers and representatives the various magazines were alw welcome at the meetings and v given every consideration. In orde encourage better publications, spe consideration was given to those p lishers who sincerely tried to c up a formerly objectionable ma zine.

One cannot objectively evaluate effectiveness of a committee such this. Much evidence could be sented to show that many of the t creating concern in other areas of country have been withheld f distribution or are extremely lim in distribution in the Seattle area this committee has any characteri that has made it more successful t others who have failed, it is its re zation that you cannot legislate rality. It did not attempt to bec the moral judge of what you can cannot read.

There were many who wanted to take a much stronger stand aga some of the magazines than we take.

"How can you as a Christian a magazine like that be sold," sc good church people would ask and other members of the committ

To which I would frequently re "Tell me, do you really want so one else to decide what you can

(Continued on page

World Missions in an Age of Revolution

By Lesslie Newbigin

' HAS become common to say that we live in an age of revolu- nary change. It is not as common it should be for Christians to wel- ne this fact.

Yet surely we should welcome it— t merely because of the challenge ich it offers to any man of faith d courage, but because it is pre- ely what our Lord led us to ex- ct. "I came to cast fire upon the th and would that it were already dled!" The events of our time ght not to be strange to us who ve the New Testament in our nds.

It is a plain fact that much of the ferment of our time can be traced directly to the new contact of the ancient peoples of Asia and Africa with the ideas which have been brought forth into the world from the womb of western Christendom. It is no accident that the newly liberated people of these continents, having thrown off the colonial tie, do not and cannot go back to the conceptions of human life, of government, of human rights, with which the white man found them. It is no accident that they think now in terms of fundamental human rights, of human dignity, of the welfare state, of freedom from want and fear and the other ills of the world. It is no accident that leaders and movements arise which promise total welfare for man if he will follow them.

These things are what we must expect, for once he who is the Alpha and the Omega, the true origin and the true end of human existence, has appeared, human life can never be the same. It can never return to the static patterns of man's pre-Christian history. When Christ has come, men and nations must either give themselves to him, their true Savior, or

Africa, for centuries a sleeping continent, is at last awake and stirring. Typical of the swift political and cultural changes, which Christian mission officials view as signaling a need for a new thrust in this decade, is the spiraling demand for trained nationals in all fields.

else follow those who offer salvation on other terms. The pressing of this choice to its ultimate issue is precisely the work of Christ—in the days of his flesh, and in the continuing mission of his church.

The Key to Freedom from Fear

If we understand the dimensions of our task in the terms of the New Testament, we shall be delivered from much of the anxiety which we find around us. We shall not ask, "What is coming to the world?" Because we know who is coming. We shall not think of our task as one of trying to hold back the revolution of our time, but as one of bearing witness within that revolution to its true meaning.

Communism is not the author of the revolution of our time; it is one of the movements which exploits it; the revolutionary movement of our time has deeper roots and a wider meaning than Communism understands. Our privilege as Christians is to understand its real meaning. The penalty of allowing our judgment to be controlled by the fear of Communism is that we may find ourselves defending injustice against the human cry for justice, and tyranny against the cry for freedom. For civilization, as for individuals, the beginning of wisdom is to fear God more than we fear death or disaster or anything else.

Of the many stories I was told in the Congo when I was there last October, one that remains in my mind is of a young Roman Catholic nun who was left behind in a small town after all other white people had fled. For two days she cried, and finally sent a message to her superior to ask, "What do I do?" The answer came back, "You stay and if necessary you die." She stopped crying and went on with her work. Is that too harsh? It would not be counted so in an earthly warfare. Our warfare is not less serious, and a servant is not greater than his Lord.

Missions Not a Mere "Extra"

Am I wrong if I say that we have tended to think of missions as one of the good causes which we support, an extra which we attend to after the budget for essentials has been served, something that comes under the head of benevolences, something that you might perhaps pull out of if it isn't going too well? This is false in two ways.

Firstly, it is false because it fails to acknowledge that the church's mission to the nations is the clue to the real meaning of world history. It is not just a good cause which we have to promote, it is the witness to all mankind of what God is doing and will do, of his kingly power, which is hidden now but will in the end be revealed to all in its majesty, glory, and terror.

This article is a condensation of an address given by the Rt. Rev. Lesslie Newbigin, bishop of the Church of South India.

Secondly, it is false because it means that we haven't really faced the question of the truth of the Gospel for ourselves. If the Gospel is just the way of understanding religion which is meaningful for me, which helps me and comforts me, then I have no right to interfere with others who have their own versions of it, their own ways to such peace and security as men can hope for.

But the Gospel is the *truth*, and therefore it is true for all men. It is the unveiling of the face of him who made all things, from whom is every man and to whom every man goes. It is the revealing of the meaning of human history, of the origin and destiny of mankind. Jesus is not only my Savior, he is the Lord of all things, the cause and cornerstone of the universe.

If I believe that, then to bear witness to that is the very staff of existence. If I think I can keep it to myself, then I do not in any real sense believe it. Foreign missions are not an extra; they are the acid test of whether or not the church believes the Gospel.

I have used the phrase "foreign missions"—many Christians do not like it. It has overtones of the 19th century, of paternalism and colonialism. That is true, and we have to recognize it. There are things in the old missionary pattern which have to be changed and are being changed. It is no longer a matter of the white man going from his advanced civilization to underdeveloped areas as the man with the "know how" going to give it to the rest of the world. It is a matter of the witness of the whole people of God in Asia and Africa and the remotest islands of the sea equally with that of the peoples of the old Christendom. And we of the white race will by no means be the dominant partners. We have very much to learn of Christ from Christians of Asia and Africa.

The church's mission to all th tions—that phrase of course, m more than what we call foreign sions. It means the total corp witness of the churches and who profess and call thems Christian to the sovereign lov God in Jesus. It includes, for inst the works of relief in times of e gency, of service to refugees, o to stricken and suffering chur which form such a great chapt the Christian history of our tim means also more than this. If we the New Testament as our guide shall understand that the chu mission concerns nothing less the fulfillment of God's purpose the whole life of mankind, for social structure in which man's is lived, and even for the cosmo self.

We have, I believe, reache stage in human history where must bend our minds to the tas devising those economic and policies which will enable somet like economic justice to be establi among the peoples; to the cre of a situation in which the India African peasant who labors all in the sweat of his brow will no rewarded by a mere pittance, w the same day's labor of a ma Western Europe, or Australia, America produces the equivalen a month's earnings in Asia.

Costly and Unpopular Decisio

This task calls for the kind of c cated and advanced thinking w has, inside many of the western tions, abolished in our time the s kind of injustice between rich poor. It calls also for costly and popular decisions in the realm public policy. In both of these, C tians should surely be in the lea

I spent two months in Africa rec ly, visiting in 15 different territo and consulting with groups of Afr and missionary churchmen about task of the church in the light of Word of God and of the needs Africa today. I want to share with three deep impressions which that perience has left with me.

1. In the first place, I have b told by African churchmen what t expect from us in the way of miss ary help. They want men and wo who will come to Africa ready to completely part of the church th ready to sink their lives in its

(Continued on page

HRISTIANITY IN CANOES

fred
kelman

y year several hundred
make an eight-day canoe
in northern Minnesota
e they learn of the won-
of God's nature and share
e fellowship of a Christian
p experience.

OR eight days they'll paddle their
oes in the wild lake country of
hern Minnesota. There'll be sev-
hundred of them, all teenagers.
canoes are big, but light, weigh-
about 70 pounds. So between
s the boys can carry them over
r heads. This is known as making
ortage.

hey don't all go in one group, of
rse, but during the three summer
ths they'll go in a number of
ips of from 6 to 8 or 12 boys in
group. Each team will have a
ege student as a guide and an as-
nt guide, known as a swamper.
he starting point for the trip is
Wilderness Canoe Base (WCB)
Seagull Lake in northern Minne-
, 57 miles northwest of Grand
ais, near the end of the famous
flint Trail in the Superior Nation-
Forest. The canoe base is owned
operated by the Plymouth Youth
ter, a Lutheran organization in
neapolis.

he purpose of the canoe trip is more than just to provide a thrilling vacation experience for boys, for the canoes are intended to do more than carry boys across lakes; they're also to carry Christianity to the boys.

Although the canoe trips don't all follow the same route across the lakes, they all follow a similar pattern. The whole experience usually takes 10 days, eight of which are spent on the canoe trip itself. At least one trip every summer is longer, lasting 20 days or more.

The boys usually arrive at the base late in the afternoon. The next day is spent in orientation. Guides and swampers are assigned to the group. That evening they have a camp fire.

Here the Rev. Ham Muus (pronounced moose), executive director of the Plymouth Center and its Wilderness Canoe Base, explains that the chief purpose of the trip is spiritual. For many of the boys this means only that it has something vaguely to do with God and religion, and they may be somewhat disappointed. But just when they're ready to settle for the fact that maybe the necessary evil of half an hour a day of Bible study won't be too high a price to pay for the good time they're going to have, they're in for another surprise.

Ham tells them that everything on the whole trip is going to be spiritual. He explains that life isn't divided into separate compartments some of which are spiritual—like Bible reading and prayer—and others of which are not. Paddling a canoe, cleaning a camp site, fishing, washing dishes, working along with others in the group, enjoying the beauty of the north woods—all of these activities of the day are related to God and are spiritual.

Ham emphasizes that while they are on the trip their guide will be the final authority. He goes on to say that just as they have a guide who will lead them on the canoe trip, so they also have a guide who will lead them in all of life. Then as a climax to the campfire, Ham gives each boy a New Testament that will be his to keep.

A part of the day's activity is Bible st and devotion under leadership of the gu

This book and the Christ who is revealed in it are to be their real guide in life.

The next morning they're up bright and early to go on their canoe trip. All of their supplies have been packed for them, for they'll be gone for eight days with no opportunity to buy supplies. Now the guide and the swamper take over. After the eight-day trip another day is spent at the base analyzing their experiences. The effectiveness of the trip and the degree with which the program achieves its purpose virtually stands or falls with the effectiveness of the guide.

"If the guide is at all rugged, he has things pretty much in his favor," says Lee Dybvig, who has served as a guide for five summers.

"This is the age of idol-worship for these boys," Lee points out. "They're apt to look up to a college student guide, particularly if he is athletically inclined. He can do much to make spiritual life attractive to them. In fact, this may be the first time that many of the boys have ever heard the Gospel in a setting of strength and not associated with something that they think is sissified."

Throughout the day while the boys are just sitting and paddling their canoes the occasion often presents itself for the guide to call attention to something they pass along the way and relate it to the love and providence of God. But the whole program of the WCB is more, much more, than just a deistic emphasis on God in nature. Nature only opens the door for the guide to talk about God and then go on to point out what the Bible has to say about God.

The evening campfire seems to be a particularly appropriate time for discussions about spiritual things. "The boys seem to be in a mood for it," said Lee. "They're tired, having paddled a canoe or made a portage most of the day. They're in a mood to think, and the campfire provides an atmosphere for discussion. Here we can refer them to some of the teachings of the Bible and confront them with Christ. I remember one night we had had a long discussion about what it means to be a Christian and what God expects of us. After things finally quieted down and I thought all of the boys had gone to sleep, I noticed that one of them had gotten up and gone over to the fire—just to sit alone and think."

The boys who go on the canoe trip generally fall into two groups. About half of them come from the Minnesota Training School for boys, the juvenile penal and reform institution at Red Wing. The Rev. Orwoll Z. Anderson (known as Oz), Protestant chaplain there (also a clergyman of the ALC) is chairman of the board of the Plymouth Youth Center. Each year he selects a number of boys who he feels will benefit from the canoe experience.

"We've been amazingly successful with the boys we've sent to the W from the training school," says Ch lain Anderson. "Normally a high p centage of the boys who come h once get into trouble again after t have served their sentence, and t are sent back to us again. Howev of the boys who have gone to canoe base, very few come back violation of parole or as second fenders."

The other group of boys that co to WCB are young people from lo congregations. One requirement the base is that boys must come a group from one congregation a must have an adult leader with the It is also highly recommended—if demanded—that this adult leader someone who will continue to w with the boys in the congregat during the coming year, so that th may be the proper follow-throu after the canoe experience. Freque ly this adult leader is the past

But of the two groups of boys w come to the canoe base, the gro from the congregation frequen causes more problems than do th who came from the state traini school.

This may be due chiefly to the f that the boys from the "respecta congregations" misunderstand the r purpose of the canoe trip. After they have paid to come here—t boys from the training school do pay—and hence get the idea that t have paid for a service to be done them. They feel that they did not p to paddle a canoe all day or to h carry a canoe on a five or six mile more portage.

Then, too, these boys usually ha not been welded into a group bef they get to the base. Maybe the p tor or the youth leader of a cong gation selected a number of bo who were shy or retiring and w were on the periphery of the acti ty in the congregation. They we precisely the ones who needed t group experience, but they were prepared for it on the first few da of the trip. Virtually the whole ben fit from the canoe trip is gained fr the fact that these boys live togeth as a group.

Even the pastors and youth leade

times have trouble adjusting to own role on the canoe trip, for not they, but the guide is the er. Having been used to being a er and an authority for their h in their congregation, they now it difficult to turn this job over ıe guide. But sooner or later most ıe pastors and other adult leaders ı that one of the greatest benefits ıe canoe trip for them is the op- unity it gives them to get better ıainted with their boys just by lis- ıg.

nd the boys usually gain a much ter respect for the pastor when see him in a more normal, more an situation than the one in which usually see him function official- They gain new respect for him ı by virtue of the fact that he panic when they are temporarily in the wilderness. When his ac- s leave both him and the boys in doubt that all of them are human, ew and stronger spirit of com- eship develops among them.

; pointed out earlier, the WCB is art of the Plymouth Youth Center Minneapolis, founded in 1954 by a up of idealistic students from Lu- r Seminary in St. Paul. Leaders ong them were Ham Muus, Bob ans, and Oz Anderson.

They had a passionate concern for ıth. The question that kept dis- bing them was, "Why doesn't our ırch have some kind of program the youth in the crowded near- vntown section of the cities—the ıth who play on the streets and get ɔ trouble?"

To make a long story short, these ıinarians obtained the backing of eral of their professors and some the officials of the former ELC l organized a board. They bought old hotel on Plymouth Avenue in nneapolis and started a neighbor- ɔd program of crafts, hobbies, ath- cs, clubs, Bible hours, Sunday ool, church, etc.

The program at the center soon in- ved several hundred youngsters n the community. One outgrowth s a Lutheran congregation about mile away from the center. Bob ans is the pastor. A score or more ıinarians were soon drawn into program, an important part of ich was working with young men probation from the criminal courts those on parole.

Ham Muus, who was called as executive director of the center after his graduation and ordination, conceived of the idea of the Wilderness Canoe Base as a means of working with these young people.

As with most programs of this kind, money was a problem. Also, as with many programs of this kind, the idealism of youthful leaders with an unconquerable faith found solutions to most problems. They received a modest appropriation from the Board of Charities of the former ELC, but far from enough to cover the whole program. Soon the annual budget passed $50,000 and approached $100,000.

But the program was challenging, and the young men directing it told their story well. It had glamor and was appealing. Various organizations heard of it and responded: $20 here, $100 there, and perhaps even $1,000 or more here and there.

Then came the merger. The Plymouth Youth Center never had been an official part of the church, although the Division of Charities of the new ALC continued its subsidy. As various women's groups, who had been supporting a variety of causes over the country, consolidated their efforts, they decided that they could work more effectively through their national organization, the ALCW. Consequently, gifts to the Plymouth Youth Center dropped by about one-third.

This is one of the problems that comes with the transition of an organization from a kind of "freelance" or "faith mission" to becoming an integral part of the whole church.

Many of the programs taken for granted today as a part of the regular work of the church were begun as a freelance effort by a few idealistic, dedicated men who had the faith to launch out into uncharted paths and *do* things that were not provided for in the official operational procedure of the church. Then the church learned that this should be a part of its program and adopted it.

But the founders of these projects also learned that if they wanted to be a part of the accepted program of the church, they had to discipline their money-raising procedures to fit in with the pattern of the church and that doing so was not a lessening of faith on their part. If they would still be allowed to solicit every local congregation all over the country for financial support, then every other agency should be allowed to do this too. This would result in chaos.

Ham Muus, director of the Plymouth Youth Center and the Wilderness Canoe Base, studies the map of the wilderness country where the canoe base is located.

The church recognizes that there must always be those who get ahead of the church as a whole by pioneering in new areas, even though at times the church may be reluctant to give full encouragement to this pioneering. But when the pioneers combine wisdom and common sense with their zeal—as is the case in Plymouth Youth Center—some kind of understanding will eventually be reached.

In instances of this kind the period of transition itself can be a painful process at times. Both the church and the Plymouth Youth Center are adjusting themselves to the new situation with the utmost of understanding.

As a matter of fact, it is a distinct possibility that the center may be standing at the threshold of its greatest opportunity. Whereas until now its service has been limited mostly to Minnesota, it can easily become a pilot project and a training ground that will serve the whole country. The center can become a place where pastors, seminarians, and youth workers can receive special training and special insights in youth work; for a day of new problems often calls for new methods of teaching old truths. The Plymouth Youth Center and its Wilderness Canoe Base have discovered that a canoe can be an excellent classroom for teaching youth about Christianity.

EDITORIALS

On Being Burdened

In the final session of the first convention of the South Pacific District of the ALC the subject of the devotional message, brought by Pastor Rudolph A. Ramseth, was, "Rejoice—with a Burdened Heart." It struck me as particularly appropriate that the devotional period at the final session should stress this matter of being burdened about the things of the kingdom that had been under discussion throughout the convention.

And now that the 19 district conventions have all been held I can think of no more pertinent, helpful questions to ask myself and my brethren than: "Are we properly burdened about the work of the Lord in which the ALC and our own congregation are engaged? As we hear reports about the opportunities and responsibilities which are ours in missions, education, charities, publication, are we only politely interested or are we deeply moved with a kind of divine discontent that we are doing so little?"

Pastor Ramseth pointed out an important truth when he said that the Christian is in danger of becoming calloused by "the exposure to opportunities." The church, he declared, should always be conscious of the fact that it should be attempting and accomplishing far more than it is. It should always be trying to do much more than it has any right to believe it can accomplish—because its sufficiency and power are not of itself but of God.

But when we say that the church should have such an attitude we are saying that you and I should have such an attitude. Each of us should feel a burden about the opportunities and responsibilities for Christian service and obedience which the Lord of the church has given him. Some of the responsibilities we can discharge through person-to-person contact with our fellow men. Others we can discharge through prayerful, liberal support of the church's program at home and abroad.

A church convention is designed to acquaint us more fully with the opportunities which are ours and to move us to abound in the work of the Lord. If exposure to these opportunities, as they are revealed through the reports brought before the convention, simply makes us smugly self-satisfied, it would be better for us if we had not attended the convention. That servant who knows all about his Lord's will but does not do it or is only lukewarm about doing it is in serious danger. It will be well for him if he becomes deeply burdened about these matters. For then he will discover that in reality the ri kind of burden—the burden that brings one into y fellowship with the Savior of the world—is the ke rejoicing and achievement and rest.—E.W.S.

Shortage Ahead

Will there be an acute shortage of pastors in near future? Many think so. Dr. G. C. Becker, pr dent of Wartburg College, Waverly, Iowa, told a s cial committee appointed by Wartburg's Alumni sociation to study this problem that there has bee ten-year trend downward in the number of pe going into full-time service to the church and that decline has been especially sharp during the three or four years. Dr. Gordon Huffman, presiden the Eastern District, pointed out at that district's cent convention that some writers are making alarming prediction that there will be a shortage 50,000 clergymen of all faiths—Protestant, Rom and Jewish—in this country within another deca In some church bodies a severe shortage of pastor already being experienced.

In our own American Lutheran Church there vacant parishes, but at present the supply and mand for ministers is pretty well balanced. Bef this year's seminary graduates were allocated to districts there was a total of 279 vacancies of all ca gories. However, after the allocation of graduat this number was reduced by over 200. Today th are perhaps 100 vacancies in the ALC. For a chur of our size this is about the amount of "play" that needed to enable our system of calling to functi But the first year classes entering the four theologi seminaries of the ALC next September will all smaller than was the case last September. Add to t the decline in the number of students in our colle who have the ministry in view and the increasing e phasis placed upon the need for engineers and sci tists, with little mention of the need for pastors a social workers, and we have reason to be concern about the future ministerial supply.

What to do? Our Savior has told us the first thi we should do, namely, pray to the Lord of the h vest. Perhaps we have heard this so often that have become calloused to its full implications and i portance. Fervent prayer to God to send laborers in his harvest has an effect on the spiritual climate our homes and congregations, from whence come t sons and daughters who become pastors and full-ti church workers. Furthermore, if we pray fervent we shall want to do all we can to help the situati The counseling of high school youth is common pra tice nowadays. How about local congregations doi more to counsel youth—when it comes, for examp to the choice of a college? Some of our congregatio are offering financial help to dedicated, qualifi young men who want to study for the ministry b

the necessary funds. Should not every congrega- make heroic efforts to provide such help?

shortage of spiritual harvest hands seems to loom id. Now is the time to do something about it.—.S.

Those Nasty Letters

he one question that was asked most often of six men who represented THE LUTHERAN STAND- at the 19 district conventions was this: "Why do print those nasty letters in your Mr. Editor mn?" Well, why do we print them? That's a good stion, and it deserves consideration. Let's see t is involved in the matter.

o long as the church is made up of human beings will find ourselves seeing "through a glass dark- There will be issues on which persons of equal lligence and consecration have differing opinions. netimes one will be right and the other wrong. re frequently, however, each of two differing ws will have some truth and some error or mis- ception in the matter.

t's also possible for two persons to agree on the ne facts and premises and yet to arrive at different nclusions on the basis of them. In the days of mwell, the church in Scotland had a custom of olishing minority reports along with the report the majority. It had the feeling that the Holy rit may at times have something to say to the urch through the minority, and that this oppor- ity of the Spirit should not be hindered.

Similarly, the editors of THE LUTHERAN STANDARD l that their editorials as well as the feature ar- es written by others are not infallible. Conse- ently, an opportunity must be given to readers ner to support or to point out weaknesses in edi- ials and articles that are published. Constructive, ternal, open forum discussion is helpful in a urch paper even as it is in a church convention. is is the reason for including a Mr. Editor column *L. S.*

But having decided to have such a letters column, ere shall we draw the line? Shall we publish only se letters with which we agree? Then we might well not have the page at all. Or shall we feel led upon always to have the last word by adding editor's note to all the letters with which we do agree? That also would defeat the purpose of the ge.

With all of these points the people we spoke to the district conventions usually agreed. "But," they isted, "why print those terribly nasty letters?" The torial staff is restudying its policy on this matter. However, permit me to make three observations regarding such letters.

1. In one sense, the church paper is a reflection of what the church is like. The fact is that there are nasty people in the church, and nasty people often write nasty letters. Sometimes—not often, we hope—editors write nasty editorials. That's because we too have a streak of nastiness in us.—But is it good policy to print such a large number of nasty letters? Is the number of such letters that are used an accurate reflection of what the church is like? Our experience at district conventions convinced us that this is not the case. Literally scores of people told us that they had just not bothered to write to us, but they wanted us to know that they approved of the paper and disapproved of some of the extreme criticisms of it.

2. Obviously, we don't enjoy getting nasty letters, although editors usually develop a pretty thick skin in regard to them. But we also have a slight quarrel with those who take the attitude, "I have never written a letter to an editor yet, and I don't intend to." Maybe you *should* write a letter to an editor once in a while—not simply to pat him on the back but, if you feel that way about it, to express approval of a stand he has taken or to make a constructive contribution to the discussion of some controversial issue that has been aired in the paper.

3. We will never cease being amazed at the fact that many people—including some pastors—have seemingly never learned to disagree in a dignified way. They can't calmly write us to say that we may have been wrong or that there is another side that we did not stress enough. No. To them we or our contributors are "modernists," "stupid," "Communists," "tools of Satan," or some such thing.

Let's end on a cheerful note. We think of the man—an attorney—who called us long distance one afternoon and calmly and intelligently took issue with an article we had published and wondered if he might be allowed to submit a rebuttal. It was a delight to talk with him. He held a point of view at least somewhat different from ours, but we were benefited from his conversation. We encouraged him to submit an article.

We get some letters like that, too; in fact taking a long view of it, our mail is not nearly as nasty as the Mr. Editor column in a few issues of *L. S.* might lead one to believe. Of course, we'd rather print a constructive, sweetly reasonable letter than one that lacks those qualities. We're not asking for complimentary letters and not necessarily for letters of agreement, but for Christian letters that reflect emotional and intellectual maturity—letters through which the Spirit of God may want to speak to the church.—W.B.

MR. EDITOR...

REDS AND THE CHURCH

Application of the Russian Orthodox Church for membership in the WCC presents squarely to Christians in the West the Communist conspiracy in the use of churches. The Russian Church, under the complete control of Communists, is being used to consolidate the Red's position in the WCC. Metropolitan Nicolai is an identified agent of the Soviet secret police. Patriarch Alexii has always been an ardent supporter of the Soviet state. The secret police send agents through seminaries and then make them church officials. Blinded Protestant leaders are giving the Red agents the recognition and propaganda forum which will hasten the destruction of the West.

MRS. C. CURTIS
Ferndale, Wash.

HOW TO FIGHT REDS, Cont.

I regret very much the article "Operation Abolition" (May 23). The Rev. Moellering is using a pseudo-intellectual approach to justify the complete disregard for law displayed by the students. This approach has allowed the dialectics of Communism to warp the thinking of younger citizens.

FREDERICK K. BROWN
Miami, Fla.

Your incisive editorial (May 23) on the positive Christian approach to the menace of Communism was most appreciated. We have learned through initial showings of *Question 7* that the public is pitifully unaware of the *real* nature of Communism—that it is a *religious* force, subtle and diabolical. Nor does the public seem to realize that the Lutheran Church today is pitted against this evil in a life or death struggle in the land where more Lutherans live than anywhere on the globe.

We are planning full-scale release of *Question 7* next fall. The big question is whether fellow Lutherans and Christians in our comfortable society even care enough to share vicariously their brothers' experiences of Red tyranny in the safety of a cinema. The people of Seattle and Milwaukee, particularly, answered with a resounding "yes." But there is also saddening evidence of a widespread indifference.

The mere hating of Communism is neither positive nor effective. The answer is a personal one that arises out of one's response from faith. Our own Lutheran story of what Christian faith really means under testing will soon be on the screens of the free world. Will we lead the way by demonstrating that we ourselves care enough to ask, and perhaps even to answer, "Question 7"?

ROBERT E. A. LEE
Executive secretary
Lutheran Film Associates
New York, N.Y.

Members of the extreme right [illegible] not the only ones who employ sme[ar] "guilt by association," etc. I used [to] be a staunch liberal and was gre[atly] disappointed when I found that t[hey] do the things they claim to despise

MARJORIE LARSON
Earlville, Ill.

There seems to be an underly[ing] fear that anti-Communists will ca[rry] on their work without too much c[on]sideration for the Reds. This incid[ent] (in San Francisco) has done more [to] wake up the public and to alert us [to] our danger than anything else in [the] past year.

A. H. SCHMIDT
Los Angeles, Calif.

We should be encouraged at [the] openmindedness of the American p[eo]ple which has crucified slowly

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ry every person, committee, or so- that has as its avowed purpose destruction of Communism.

LILLIAN NIELSEN
Cedar Falls, Iowa

TO AID OR NOT TO AID

What might well be the main prin- involved (re federal aid to edu- on) was not covered in the excel- article by Carl Reuss (May 9). trol of education is reserved to the vidual states by the United States stitution (10th Amendment). If we not like it, there is an avenue of rly amendment. But we should not re a constitutional provision. The 5 White House Conference on cation conceded that no state t what it could afford to spend schools. Our immediate field of ac- lies in our local boards of educa- and state legislatures. These we reach.

B. E. BERGESEN JR.
Princeton, N. J.

The principle of federal aid is as old the nation. The Ordinance of 1787 lared, "Schools and the means of cation shall forever be encour- d." In 1785 a land policy was ini- ed under which federal aid to pub- schools in the amount of 77,600,000 es has been given. About 50 years a policy of money grants for vo- ional education was started. Since rld War II there has been direct eral aid to schools affected by mili- y establishments.

The justification for federal aid lies the fact that children and wealth not equally distributed. In 1959 average teacher salary in New rk was $6,200, and the average ex- nditure per pupil, $535. In Missis- pi it was $3,070 and $181. Yet ssissippi spent a larger portion of r state income for education than l New York. Local and state lines appear when the future of a nation at stake.

W. E. LILLO
Professor of sociology
Moorhead, Minn.

The *L.S.* for June 6 carried a news icle (p. 9) detailing (Lutheran) jections to loaning federal monies church-related schools. On page 10 is reported that nearly 5 million llars is being borrowed by the ALC m an agency of the government for nstruction of dormitories. How can justify these two different atti- les?

THEODORE L. MENTER
Niagara Falls, N. Y.

CHURCH NEWS, NOT OLD STUFF

"The Canadian Scene" naturally captured my attention. I had hoped, as I read the otherwise excellent article, to find news relating to Canadian church life, but instead was reinformed about what might be of general interest to the non-Canadian reader but is old stuff to most Canadians. Most Canadian members of the ALC have by this time gotten over the initial shock of the new name. However, when our official church paper only seldom refers to Canadian Lutheran affairs, they are inclined to feel that their problems are not considered seriously.

FRED V. JENSEN
Montreal, Que.

● *"The Canadian Scene" columnist is not expected to report church news but to write a page comparable to "Washington Observer." The editors welcome significant news about Canadian church life. It should be sent directly to the L.S. office.*

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by W. GORDON SMEDSRUD

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Missions . . . from page 14

"Send us missionaries," they said, "who will live with us, work with us, die with us, and lay their bones here in Africa." Over and over again they said they did not want missionaries who thought of themselves as scaffolding for the African church. "Indeed," they said, "we do not want an African church, we want a Christian Church in Africa, a church which is truly missionary, and in which there is neither black nor white."

2. A second impression was made in my mind more slowly, but not less deeply, as the African journey went on. It was this. We have been concerned, and rightly concerned, with the needs of the so-called underdeveloped areas for education, health, and aids of all kinds. We have been concerned that missionaries should be equipped to play their part in giving them this aid, and this, too, is right. But I found myself increasingly aware, and candid African churchmen confirmed the impression, that there is also a danger here, a danger of losing the one essential thing for which the missionary movement exists.

The One Thing Needful

That one essential is the Gospel of the saving power of God in Jesus Christ. That Gospel we share with our African Christian brethren. In respect to the Gospel, we are co-partners. When we speak of underdeveloped areas, we are using a criterion which *we* have devised. If we take our measuring rod from the New Testament, who shall say which are the underdeveloped areas?

Some of the brethren of the revival movement whom I met in East Africa, the people who had faced horrible death rather than give way to racial hatred, had so little education that we could not converse in any European language. But in their company I knew that if there was anybody underdeveloped, it was myself.

3. And that brings us to my third impression. The world missionary task of the church demands all that we have and are—our wealth, our skill, our strength. And yet, my strongest impression at the end of this journey in Africa is that money cannot buy the things most needed.

Here one has to say things that may sound impractical but yet are the real truth. Karl Barth once wrote that when God speaks to us we don't want to wait to hear him to the end, but jump up to drown his voice with our good works. It would be easy to end with a great call for missionary advance, and yet that might just be the way of shutting our ears to God's word. There are times when God speaks hard words to his church. To one which was apparently prosperous, he sent this message:

"You say I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked. Therefore, I counsel you to buy from me gold refined by fire, that you may be rich . . ." (Rev. 3:17-19).

Could it be that this is his word to our strong and prosperous churches in Europe and America today? There is gold to be had—refined by fire—if we want it. We have to ask it from him, and he chastens those he loves.

We do not need to be anxious about his cause. Nations and empires are but the small dust of the balance before him. He is the first and the last, the living one, in whose hand are the keys of death and hell. His cause is not in doubt. What matters is that we would know him, know that there is none to be feared beside him, none to be loved except in him, nothing to be desired beside him.

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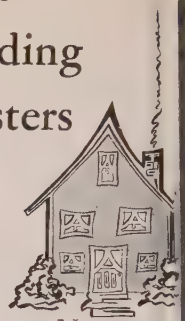

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Trinity Lutheran of Battle Lake, Minn., also has ordered two signs. "I have been authorized by the Men's Club of Trinity Church to order a second road sign," wrote Lyle Hanson, Club president. "The first one has been received and erected, and looks very nice. We would like another one to be placed on the other side of town."

At St. Paul's Lutheran, Monona, Iowa, the Luther League and the Brotherhood each purchased a sign for the congregation.

When ordered in quantities of two or more, the signs sell for $110 each. The single unit price is $125. An information brochure can be obtained by writing Augsburg Publishing House, 426 S. 5th Street, Minneapolis 15, Minn.

ada . . . from page 10

stana. Since the first three of bodies have merged and the two are about to merge, their onship in the operation of the hary needs to be restudied.

LCA and Augustana would pre- o have joint ownership along the ALC. However, the consti- n of the ALC provides for one hary, of which the seminary in da is a branch.

nal decision for the ALC cannot nade by the Canada District but be made by the board of regents he seminary and the Board of logical Education of the ALC. ever, since the hope is that there be one Lutheran church in Can- these boards are interested in the ion of the church in Canada and d the district to express itself.

ne two boards had submitted a of operation, which while not l kept the door open for coopera- among the Lutheran synods of ada.

he convention went on record ex- sing its confidence in the two ds and whatever decision they ld finally reach but with the ng recommendation that every- g possible be done to assure the imum amount of cooperation.

mong the resolutions brought be- the convention, four were de- ed after considerable debate.

ne resolution had to do with lear warfare and asked the con- tion to "convey to the leaders of nation its prayerful concern for n in the discharge of their solemn onsibilities."

pposition to the resolution came n two sources: Some thought it too weak; others felt the church not well enough informed about complexities of the problem to ak intelligently on it.

resolution requesting the Com- sion on Evangelism to furnish a onal director of evangelism for Canada District was defeated by arrow margin. One of the reasons en was that this can be done bet- by the local pastors than by an ngelism director.

resolution asking church schools trive "for at least 85% of the stu- t body to be Lutherans" was al- dly intended for Luther College Regina, Sask., where a high per- tage of students are from the rch of Canada.

Defeat of the motion did not express so much an opposition to the resolution as a belief that there were other circumstances not fully recognized in the resolution.

By a narrow vote the convention also defeated a resolution intended to "discourage dancing, generally . . . and specifically discourage dancing in our churches and educational institutions."

District Plans Realignments

Changing patterns of life in rural communities were a major concern of the Southwestern Minnesota District which met June 20-23 in Willmar, Minn.

District President Edward A. Hansen stated in his report that the district is almost entirely rural. It includes 130 open country congregations and has only six congregations in communities of more than 10,000. Dr. Hansen stressed the need for realignment of parishes, pointing out that with reduced population and easy transportation, multiple parishes today represent a "scandalous waste" of pastors and result in poor service to congregations. He suggested a district loan fund be set up to aid in new construction in congregations that should merge but haven't sufficient resources to build adequate facilities.

Mr. Erwin Rau was installed at the convention as director of town and country life. Realignments and mergers will be an important part of his job, he told the convention. The church must help educate farmers, he said, by telling them of available services. "Farming is no longer a way of life, but a business," he stated. Prosperous farmers mean prosperous towns and a prosperous church, he said.

The town and country commission reported that there would be an annual meeting for pastors moving into the district, which would include orientation in rural problems.

The convention adopted a budget of $78,000, which included an item of $1,800 for parish education training and $2,000 as a loan fund for students entering church vocations. It also asked the Board of Theological Education to study the matter of interns' salaries.

Dr. Norman Menter gave the state of the church address and spoke at a banquet. Dr. Bernhard M. Christensen, president of Augsburg College, spoke at a service of installation for the Rev. Fred Mueller, administrative assistant; the Rev. Gordon Solomonson, parish education director; and Mr. Rau.

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Rev. Wayne C. Stumme
Tel. 3980

Birmingham: Edgbaston Church, Francis Road
3:30 P.M.
Rev. A. Monstovics, 170 Hagley Road
Tel. Edg 3096

N. IRELAND

Belfast: Lutheran Church, 137 University Street
11 A.M.
Rev. David C. Hoecker
Tel. 28320

NORWAY

Oslo: The American Lutheran Church, Ingeniörnes Hus, Rosenkrantzgatan
10 A.M.
Rev. George Aus, Dalsveien 46, Stemdal

GERMANY

Berlin: St. Annen Church, Dahlem Dory
8:30 A.M.
Rev. Frederick Otto, 88 Clayalle, Berlin-Dahlem

Garmisch-Partenkirchen (Bavaria):
Garmisch Lutheran Church
10:45 A.M.
*Dr. Henry W. Opperman

Oberammergau (Bavaria):
Lutheran Church
8:15 A.M.
*Dr. Henry W. Opperman

Ramsau (Bavaria): Lutheran Church
9 A.M.
*Dr. George W. DeLawter

Berchtesgaden: Lutheran Church
2 P.M.
*Dr. George W. DeLawter

SWITZERLAND

Geneva: The Evangelical Lutheran Church, Rue Verdaine 20 (Bourg de Four)
11 A.M.
Rev. Lowell Albee, Jr., 18 Rue Dancet

**American Tourist Pastors*
July 1-August 15

Eastern District Seeks Rules Changes

Meeting June 12 to 16 at Gettysburg College, Gettysburg, Pa., the Eastern District of the ALC showed its individuality in two important actions. One concerns the number of vice-presidents in the district, and the other, the matter of voting privileges for all clergy in the district.

To understand the action taken by the Eastern District one must remember that the district constitution (a uniform constitution, except for Canada) is a bylaw of the constitution of the ALC, and that the only way to change a district constitution is to refer the proposed change to the General Convention of the ALC for consideration and action. In both of the changes which the Eastern District resolved to make, this procedure was recognized in the actions taken.

In the uniform constitution for districts provision is made for only one vice-president. Because the Eastern District is convinced that its "vast geographical spread" makes it desirable that each of the five official conferences be assured of representation on and liaison with the executive committee of the district, it resolved that the district constitution be amended to read:

"The District Executive Committee shall consist of the District President as chairman, a vice-president from each official conference, the secretary, the treasurer, a layman elected at large for a term of two years, and the lay representative to the Church Council of the American Lutheran Church."

Court Vote for All Clergymen

On the matter of voting privileges for all clergy in the district it was resolved that the district petition the Church Council that the district's constitution be so amended that it will give the franchise to "all clergymen on the district roster," that this proposed change be referred to the 1962 convention of the ALC, and that upon its approval the necessary changes be made in the district's bylaws. The change gives the franchise to clergymen not serving congregations as well as to those who are.

The Eastern District includes 252 congregations, has a baptized membership of 130,000, and a confirmed membership of 83,000. Attendance at the convention included 190 pastors and 152 lay delegates, of whom 22 were women. Ten new congregations were received into the district's membership: eight of them located in the U.S. and two in Ontario, Canada.

In his message to the district President Gordon S. Huffman noted that the area of the district includes about one-third of the population of the U.S. and a fair percentage of the population of Canada (Canada from the Lakehead to the East Coast is included in the district.) Ten of the 25 states with the largest population are in the area of the district, as are 10 of the 25 states with the highest percentage of increase in population since 1950.

District Includes Urban Masses

The district, President Huffman said, offers "an opportunity to do pioneer work in reaching the masses in the hearts of our great metropolitan areas. Ours is a district with heavy responsibility for working with Negroes, Puerto Ricans, Jews, and others who make up large segments of our Eastern urban population."

Dr. Alvin N. Rogness, president of Luther Theological Seminary, St. Paul, Minn., was the convention lecturer. He gave four lectures on the general theme, "When Is a Church a Great Church?"

Addressing the convention as representative of the ALC's Division of Publication was Dr. O. G. Malmin, editor-in-chief of Augsburg Publishing House. He said that what the church has asked this division to do is "to put ink on paper to the glory of God."

After the Rev. Paul N. Varregional representative of the Department of Stewardship, had spoken stewardship, there was considerable discussion of, and lamentation cerning, commercialized devices raising money for the church. President Huffman told the convention that the Church Council of the A had refused to pass even a "weak" resolution on this subject.

The annual report on the State the Church (that is, the state of church in general) was given by Rev. J. Robert Busche, assistant ecutive director of the National theran Council, and Dr. John Bachman, of the faculty of U Theological Seminary—both of t members of the district. Their ve report—given largely in the form tape recorded interviews — centered in the "Secularization of the Chur A written report, dealing with o matters, was distributed.

District Censures Red China

The Northern Minnesota Dist meeting in Crookston June 14-16 ganized its convention around work of its new standing committees and commissions. These groups for a day and a half before the con tion and presented reports urging tion on a wide front.

Acting on a report from the search and Social Action Commi the convention declared its opposi to admission of the governmen Red China to the United Nati While declaring that the hope of world is a "vital Christianity, not

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by RICHARD W. SOLBERG

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zations of men," the resolution ted pointed out that Christians a responsibility to work for nizations "which honestly seek e and justice." It characterized government of Red China as lty of merciless extermination of ons," "a menace to the world and church," and "opposed to the t of the UN charter." Admitting a government could be con- ed as condoning its acts and would ken the moral and spiritual fiber he UN, it charged. The resolution admitted that failure of Christians arry out their missionary tasks had ed to create present deplorable ditions, and stated that sincere istians who differ with the resolu- should not be labeled pro-Com- nist.

Multiple Parishes Studied

District President A. E. Hanson in report called for elimination of e- and four-point parishes. The d for realignment in Northern nesota is a problem only in the heran Church, he stated. In dis- sion of this issue, the Town and antry Commission called for re- nments "by courtship and mar- e rather than by suicide and fu- als." Dr. Hanson also urged greater port for Concordia College.

Evangelism received major atten- at the convention. Dr. Conrad mpson, director of evangelism, lressed an evening session. The vention voted to assign the work evangelism to the board of dea- s or a special committee within h congregation. It also called for evangelism workshop in each con- ence.

In another action the convention tested the policy of Augsburg Pub- ing House of not permitting inde- ndent bookstores to stock its parish cation materials and requested that s policy be "forthwith rescinded." e resolution said this policy was trimental to small business and nopolistic in effect and encourages gregations" to use materials from er churches.

In other actions the convention:

- Adopted a budget of $52,000, or e per confirmed member.
- Urged attention to the matter of hway safety.
- Referred for further study a me- rial from First English Church of rgus Falls regarding low moral ndards of movies.
- Observed the 40th wedding an- niversary of Dr. and Mrs. Hanson.
- Accepted Calvary Church, Du- luth, into the district.

Among the Churches

SOUTH-CENTRAL

● Abiding Peace Church, Kansas City, Mo. was organized, and its pastor, the Rev. Harold J. Larsen was installed Sunday, June 18.

● St. John Church, Port Arthur, Tex. (Pastor A. D. Klages), dedicated eight art glass windows June 25. The windows depict the apostles, Matthias, and a music emblem.

OHIO-EASTERN

● Epiphany Church, Mt. Vernon, Alexandria, Va. (Pastor Cecil L. Propst), dedicated its first unit June 11.

● Bethlehem Church, Bronx, N. Y. (Pastor A. Ambrose Netzer), has received help to expand its ministry in a changing urban community that includes many Puerto Ricans. The Rev. Robert L. Isaksen was installed June 25 as assistant pastor. His work is made possible with the financial assistance of the Urban Church department of the ALC.

MIDWEST

● Grace Church, Primghar, Iowa (Pastor Robert W. Lea), dedicated a church June 18. The contemporary style building seats 250 with an overflow of 200, and is planned for future expansion.

● The Rev. R. H. Riensche, D.D., began his work as executive director of the Lutheran Children's Home Society, Waverly, Iowa, on June 8. He succeeds the Rev. Melvin A. Bucka, who has begun work in the Division of Charities as assistant director with responsibility in the area of serving children.

● St. Petri Church, Story City, Iowa (Pastor George C. Strum), is sponsoring work in Brazil by the Rev. and Mrs. Glenn C. Hetland. The Hetlands were commissioned June 11 at the Story City church.

● St. Paul Church, Hull, Iowa (Pastor Paul Kenyon), dedicated a new church, with education facilities, on June 11.

● Trinity Church, Sparta, Wisconsin (Pastor O. M. Skindrud) used 350 Sunday school pupils to break ground for construction of a new education unit. The new unit, to be completed by November, will include 24 classrooms.

● An estate valued at $300,000 and an additional $100,000 has been given the Lutheran Homes Society of Wisconsin by the A. Montgomery Ward Foundation, Chicago, Ill. The estate, the former home of Marjorie Ward Baker, will provide accommodations and services for 45 elderly people. The home will be known as Knollward—The Marjorie Montgomery Ward Baker Home. The society also operates the Lutheran Home for the Aging, on the opposite side of Lake LaBelle from the Baker estate. The Rev. C. G. Shalkhauser is the administrator. Applications for residence should be directed to the Homes office at 1306 W. Wisconsin Avenue, Oconomowoc, Wis.

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WESTERN

● The Church of the Ascension, Citrus Heights, Sacramento, Calif. (Pastor Russel E. Osnes), has dedicated its first unit.

UPPER MIDWEST

● Robert Lee Mostrom, 18, son of the Rev. Mr. and Mrs. V. G. Mostrom, Hancock, Minnesota, died on June 4 as a result of an automobile accident.

● Sherwood Church, Sherwood, N.D. (Pastor Byron Edwards) dedicated a new church June 11.

● Hayward Church, Hayward, Minn. (Pastor Roger J. Berdahl), dedicated a parish unit on June 25.

Anniversaries

120th—St. Paul, Rockford, Ohio
100th—Our Savior, Calamus, Iowa
90th—Christ, Stover, Mo.
80th—Bethany, Frost, Minn.
75th—Antiochia, Brinsmade, N.D.
75th—Bethany, Emmetsburg, Iowa
75th—Emmanuel, Russell, Kans.
75th—Immanuel, Lodgepole, Neb.
75th—Zion, Creighton, Neb.
70th—Lake, Renwick, Iowa
60th—Trinity, Rutland, Iowa
50th—Zion, Amoret, Mo.
50th—Hope, Rush Center, Kans.
50th—St. John, Craig, Iowa

Obituaries

The Rev. K. G. Hatlen, 89, Sioux Rapids, Iowa, died May 30. Pastor Hatlen served more than 55 years in the ministry, with parishes at Ellendale, N.D., Astoria and Watertown, S.D., and Sioux Rapids and Paullina, Iowa. He was born in Isfjorden, Romsdal, Norway.

The Rev. Arlan K. Johnson, 31, died June 16 at Grand Forks, N.D. Born in Minneapolis, Pastor Johnson served the Salem and Sauk Valley parishes at Osakis, Minn.

Changes of Address

Merlin Bartelt (newly ordained), Rte. 1, Wausau, Wis. (Immanuel).

John C. Beem (newly ordained, asst. pastor), 705 6th Ave. N., Humboldt, Iowa (Our Savior).
Myrin D. Bentz (newly ordained), 409 E. 109th St., Kansas City, Mo. (Red Bridge).
Robert G. Blacka (administrator), from Charleston, W. Va. to Texas Lutheran College, Seguin, Tex.
C. O. Brecto (retired), from Hillsboro, N.D. to New Rockford, N. D.
W. A. Burzlaff (retired), from 7416 Dixon St. to 848 Dunlop Ave., Forest Park, Ill.
William G. Carter (newly ordained), Alta Vista, Iowa (Zion, St. John).
Elmer E. Christiansen, from 1810 Florida St. N. E. to 3020 Espanola St. N. E., Albuquerque, N.M.
Robert S. Collins (newly ordained), 4000 Sinclair Lane, Baltimore 13, Md. (Holy Trinity).
Otto Dale (asst. pastor), from Sarasota, Fla. to 112 W. Junius, Fergus Falls, Minn. (Bethlehem).
Martin J. Doermann (military chaplain), from Philadelphia, Pa. to U.S.S. Lake Champlain (CVS39), FPO New York, N.Y.
Lowell O. Erdahl, from 308 7th St. to Farmington Luth. Church, 5th and Walnut, Farmington, Minn.
Charles M. Fox (newly ordained), Yellow Grass, Sask. (St. John, Peace).
Gerald M. Gundersen (military chaplain), from Fort Devens, Mass. to 20th Engineer Bn. (C), Chapel No. 1, Camp Drum, N.Y.
Carl C. Henkelmann, from Saginaw, M... New Rochester Rd., Pemberville, Ohio (St.
Roger W. Hoppenworth (newly ordained) ... Iowa (St. John).
Laverne B. Hoveland (newly ordained), ... Alma, Sask. (Beaubier, Gladmar, Lake ... Immanuel, St. Olaf).
Merlyn Huke (newly ordained), Rte. 3, Wi... N.D. (Round Prairie, St. Luke, St. Paul, S... Valley).
Curtis Johnson (military chaplain), from ... Com. Sup. Gp. to 4081st Strategic Wing... 864, New York, N.Y.
James Kallas (teacher), from Co. Durham... land, to California Lutheran College, Th... Oaks, Calif.
Arnold Lund (V. A. chaplain), from St. ... N.Y. to Veteran's Administration Hospita... Meade, S.D.
Gerald L. Lundby (missionary), from T... Taiwan, to Taiwan Lutheran Seminary, 12... 241, Ta Ya Rd., Taichung, Taiwan, Free C...
Harold H. Martinson (missionary), from ... Hongkong, to 2425 Como Ave., St. Paul 8, ...
James A. McCalmant (newly ordained, ... chaplain), Adm. Command, Naval Training ... ter, San Diego 33, Calif.
William Mohr (retired), from Mitchell, Io... 577 Catawba Ave., Westerville, Ohio.

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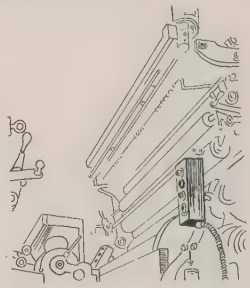

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ɔart G. Nelson, from Madison, Wis. to 1210 40th St., Lincoln, Neb. (Our Savior).

ward C. Nordby (retired), from Forman, N.D. 931 LaSalle, Barron, Wis.

ıton Ost (newly ordained), Napoleon, N.D. ɔace, Glueckstal).

ayne Paulson (military chaplain), from Hemp- ad, N.Y. to 551 Airborne Early Morning and ntrol Wing, Otis Air Force Base, Mass.

ener S. Petersen (retired), from 152 Church St. 153 Molimo Dr., San Francisco, Calif.

bert Rasmussen, from Red Deer, Alta. to thany Luth. Church, Ruskin, Neb.

ɔorge Reswik, Jr. (newly ordained, military aplain), 151st Engr. Gp., Ft. Benning, Ga.

ul S. Samuelson, from Berthold, N.D. to 303 Main St., Sandwich, Ill. (Our Savior)

hn Schmierer (superintendent), from Streeter, D. to Joachim Memorial Home, Beulah, N.D.

arley H. Schmitt, from Atalissa, Iowa to 826 13th St., Estherville, Iowa (Redeemer).

ther P. Spoehr, from West View, Pa. to 305 nter Ave., West View, Pittsburgh 29, Pa.

erett Tande, from Culbertson, Mont., to 6749 iot View Rd., St. Louis Park 26, Minn. (Ascen- ɔn).

ɔnald L. Tastad (newly ordained), Bradley, S.D. t. John, Crocker).

illiam P. Thalacker (newly ordained), West anch, Iowa (Bethany).

ırsing Thompson (retired), from Atlanta, Ga. to 901 Elm St., Rolfe, Iowa.

O. Torgeson (retired), from Milwaukee, Wis., R. R., Bancroft, Wis.

. C. White (grad. study), from Camrose, Alta. Riverview Apt. 314, 512 Delaware St., Minne- ɔolis 14, Minn.

liver L. N. Wigdahl (retired), from Bryant, D. to 1309 Olive Dr., Hilltop Hgts., Sioux alls, S.D.

ɔhn L. Wilenius (missionary), from P. O. Box 4 to Taiwan Lutheran Theological Seminary, O. Box 255, Taichung, Taiwan.

ɔhn P. F. Winter (retired), from Hopkinton, owa to 422 5th St. N. W., Waverly, Iowa.

aymond Yauk (newly ordained), Davidson, Sask. Redeemer, Penzance).

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240 A. farm, N. Iowa, grain, livestock, 50-50, Good bldgs. and home. 15-5A

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Doctor's office, 7 rooms, incl. x-ray and devel- ɔing room. Reasonable rent. 15-6C

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FOR SALE: Matching Brass Altar Cross, vases, candelabra, missal stand. Reasonable. Grace Lutheran Church, 3149 Waverley, Palo Alto, California.

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Question Box

By Stanley D. Schneider

Does God Punish Specific Sins?

Does God punish us in this life for our sins with misfortunes, sickness, deaths, etc.? I have heard so many people say, "That happened to him (or her) because of the life that he leads, or because of some certain sin, as a punishment from God.

B. N., Mich.

The prophets of the Old Testament often speak of God punishing sin in this life. (See Isaiah 10 and parts of Jeremiah, Hosea, and Amos.)

But this is not to say that all suffering serves the purpose of punishment. There is also the whole book of Job which is concerned with the suffering of a righteous man.

Is it right for us to make that kind of judgment about suffering? In John there is an incident in which some people were making such a judgment. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest."

Then Jesus healed the man. He met the need that the blind man had.

Sometimes suffering is the direct result of sin. If I abuse the laws of health, sooner or later that is going to catch up with me, and the consequences must be paid. Sometimes I may suffer because of another's sin. St. Paul once said something about the whole creation groaning because of the disobedience of men. Sometimes suffering has a deeper meaning which doesn't become apparent until after the suffering is past. Look at the pattern of the lives of the prophets. They were called, they witnessed, they suffered, and they were blessed. Sometimes we suffer not because of ill that we do, but because of good! It is not necessarily easy to be good.

This is what suffering is as far as I can see. It is an opportunity to show the goodness of God. For us it is an opportunity to do good to all men, and especially to those who are of the household of faith.

Maybe this can be illustrated. A couple of years ago I was talking with a pastor from behind the Iron Curtain. Among other things he told of the time when the Communist mayor's house burned down. My first thought was, "It serves the Communist right." We might hastily judge that this ... God's punishment on him for pe... cuting the Christians. But that pa... together with many members of ... congregation, called on the ma... and offered to help in rebuilding ... house. In astonishment the m... asked why. And the answer given ... was, "Because we are people ... whom Christ died. And he also ... for you." Who knows but that ... may have happened in order that ... work of God may be made mani...

Suffering is a problem, and unq... tionably a consequence of sin in ... way or another. But it is also, anc... ways, an opportunity to show ... hope that is within us, through J... Christ, our Lord.

In our neighborhood we h... some farmers who do their f... work on Sundays. They are g... church members and go to chu...

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Sunday morning, then spend
e rest of the day in the fields. Is
is all right?

H. S., Minn.

I am not a farmer. I don't know
ything about good stewardship of
naging a farm. However, knowing
observation some of the seasonal
ture of farming I can see how it
ay not only be all right, but neces-
ry to do this sort of thing at times.
this is done at the expense of wor-
ip, or in order to free another day
other purposes, then some ques-
ns would have to be asked. Perhaps
ark 2:23-28 would be helpful in
ur own evaluation of the propriety
this action.

ublications . . . from page 12

hat you can't read? Or, do you want
shift the responsibility of teaching
ur children what is good reading
aterial? It's your job as parents to
ach your children the difference be-
veen right and wrong."

There is a great difference of opin-
n as to what is bad and what isn't
nd where to draw the line. If our
mmittee had become a group of
nsors who wanted to ban every-
ing that all or some of us didn't
ke, we would have run the risk of
iling completely. By taking a more
oderate approach we were success-
l in keeping the most objectionable
ublications off the newsstands in
ose areas where young people were
ost likely to congregate.

After all, as Christians we realize
at the world is basically evil. As
ng as men can make a profit, they
ill use evil to further their own
ds. A committee can help and
ould be established, if to do noth-
g more than to keep us constantly
ware of the problem. But the pri-
ary responsibility for giving our
ildren the proper knowledge with
hich to make moral judgments lies
ith us as parents.

We have to teach our children how
discriminate between good and
il. This we can never allocate to
committee. Family devotions, regu-
r Bible study, family church attend-
nce and adequate family counseling
the problems of life all share in
reparing our children to face the
il in the world and overcome it.
e cannot shield our children from
il, but we can help them meet
roblems as they arise, and bring
em to the source of eternal strength,
sus Christ.

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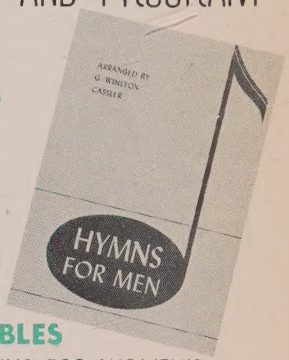

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Family Size... By Phelva Hetland

Lazarus Also

EVERYONE knows Mary and Martha. We have them pretty well type-cast. But we don't know Lazarus, their brother. Not many words are used in telling his story. He was sick, he died. He lay four days in the tomb, and when Jesus called him, he came forth. Some time later at a feast in his own house he sat at table with Jesus. But nowhere is recorded a single word that Lazarus spoke.

In one place, namely, in John 12, there is an expression which lends a dramatic quality to his life, "Lazarus also." "The Jews . . . came not for Jesus' sake only, but that they might see Lazarus also whom he had raised from the dead." Idle curiosity? Perhaps. But here the simple fact that Lazarus is alive bears witness to Jesus.

A Telling Witness

I always have to say this twice—the second time in genuine awe and admiration: "The simple fact that he is alive bears witness to Jesus." Apparently, it made a deep impression on the people of his community too, as we may conclude from the next use of the words, "Lazarus also." "But the chief priests consulted that they might put *Lazarus also* to death because that by reason of him many of the Jews went away, and believed on Jesus."

What a tremendous witness! And yet no one has recorded a single word that Lazarus said.

But Lazarus was alive, who once was dead. And there is hardly anything more convincing than life, or more attractive.

It is an awesome privilege to stand where Lazarus stood, as one whom Jesus has raised from the dead. Yet this is exactly where every Christian does stand.

We are "Lazarus" to the world about us. They do come to see, and very often peer quite closely at those whom Jesus has made alive. And if they do find signs of life, it may become true again that by reason of us many believe on Jesus.

God's love has given us life, and that life will issue again in love, if we let it. Who has not been in a group of workers together with the Lord, and felt the communion of spirit as a very real part of the fellowship? Or who has not met a stranger, discovered that he too is a believer, and at once felt as much at home as if they two had been life-long friends?

Even when we go to worship, we go "not for Jesus' sake only, but that we may see Lazarus also," our brother who like us has been given new life.

But what makes us a good Lazarus—one in whom those about us find signs of life, one by reason of whom many believe on Jesus? In a word, it is the Holy Spirit. Through his chosen means the Spirit feeds our souls and makes us robust Christians.

Consider the Radish!

None of us needs to be reminded that all living things require food, sometimes very specialized food. Anyone who has planted a seed is aware that plants respond in some interesting ways to the kind of food in the soil.

Take my ornamental hedge of radishes, for instance. What I hoped for was a row of tender, tasty red radishes. What I got was a veritable hedge of strong, fibrous plants that went at once to seed, with very few and very woody tubers. I know now that this was a direct result of a lack of potash in the soil. Not too much of anything, but too little.

The nurseryman whom I phoned when I could not find the answer in my garden book gave an interesting sidelight on the problem when he mentioned that his white radishes, by contrast, grew as large as turnips. This, he said, was the result of having two riding horses, and a consequent type of food for his garden, rich in potash.

A Homely Parable

We needn't poke about in this, but to note one intriguing fact—that the particular element which would enable the radish to set proper tubers instead of going all to showy tops, exists in ample supply in something which has been digested by a living organism—not reject, but surplus. (The possibilities for ridicule in this analogy are obvious, but let it sta

It has become apparent to Christian who has been around while that he himself undergoes changes in response to the kin food he gets spiritually. And he not need to be told that the one food is the Word of God, thr which the Holy Spirit builds us u faith and life.

But even so, most of us are t to keep alive spiritually on a sta tion diet. We get along on occa al snacks, like devotions at meet a good lunch now and then at class, and another snack at family votions. But of this recognized recommended spiritual food we not have a steady diet.

Within the last few weeks vaca Bible schools, like Sunday sch have been awakening our childre an awareness of their life in C Many of them have gone hungry since, undernourished in the mid plenty.

Yet they could, like Lazarus at table with Jesus. In fact, mos them do, for there are very few c who fail to say humbly at the be ning of a family meal, "Come, Jesus, be our guest. . . ."

We Overlook Our Guest

If we then do not extend to guest the courtesy of including in the conversation, it is not bec we have no time for the thing God. It is simply that we forg may be up to us to "let" these to-us-be-blest by his presence.

We accept accounts like the about the tiny village that had copy of the Bible, and by liter following its teachings, becam model community. We believe entirely possible that the one picked up the torn fragments of Gospel according to Luke was s by the faith awakened by rea them.

"This treasure we have." As w at table with Jesus and with our dren, we realize that we are "L rus" also to them. And they, too, quite closely, looking for evidence life.

For there is hardly anything convincing as life, or so attracti

ADVICE *to a Trouble-Shooter*

TODAY men are trained for the ministry in schools called seminaries. In the first years of the church there were no such schools, of course. Christ trained the 12 apostles and others and appeared by revelation to Paul. These men in turn gave some sort of instructions to those who became pastors later on.

The kind of training they gave may be indicated by the epistles to Timothy. These two letters, with the letter to Titus, are known as the pastoral epistles because they are primarily letters of advice and encouragement to young pastors.

Timothy is one of the better known of the first pastors in the church. He apparently began accompanying Paul as a young man, during the second missionary journey (Acts 16:3). After a time he became sort of a trouble-shooter. He was left behind in Macedonia when Paul was forced to leave that area because of rioting (Acts 17:4). Paul later sent him to Corinth (1 Cor. 16:10) and other churches. He was again with Paul when several of the epistles were written (Phil. 1:1).

How to Be a Pastor

Now Timothy was in charge of the congregation at Ephesus (1:3). Since this was the congregation where Paul had worked the longest, and since he had a high regard for Timothy, it is natural that he should write him a letter, giving him advice on how to serve this congregation. What he writes applies directly to Timothy's situation, but much of it also has a wider application, even today, not only to pastors, but to all Christians.

The exact circumstances of the writing are not clear. Some scholars do not think that Paul wrote these letters. As a result, of course, they view them in a different light. But assuming that Paul is the author, it seems he wrote First Timothy after he had been freed from the imprisonment referred to in Acts and in earlier epistles. He hoped to get to Ephesus and see Timothy personally (3:14). But in case he should not be able to make it, he sent this letter.

First Timothy can be divided into three sections. Chapter 1 encourages Timothy to hold fast to true teaching in spite of the pressure and influence of false teachers. Chapters 2 and 3 speak of prayer and the qualifications of persons chosen to be leaders in the congregations. The final chapters concern Timothy's relations as a pastor to the members of his congregation.

The Aim of the Ministry

In the first chapter Paul states that the aim of the ministry is "love that issues from a pure heart and a good conscience and sincere faith" (1:5). He summarizes the heart of the faith: "Christ Jesus came into the world to save sinners" (1:15) and makes it personal: "And I am the foremost of sinners." The false teachers about whom he was concerned were teaching speculations—guesses—which was not uncommon among those who interpreted the Old Testament in those days. They insisted that the Christians were still under the Old Testament law. Paul calls on Timothy to fight against such false teaching (1:3, 18).

In the second chapter Paul stresses the importance of prayer, and incidentally speaks of God's desire to save all men (2:4). In a passage that still stirs controversy, Paul says women should not "have authority over men" (2:12).

The qualifications given for bishops and deacons in Chapter 3 is a list to make any pastor or church officer humble. "Bishop," by the way, seems to be used almost interchangeably with "elder," and probably indicates an elder or pastor in the congregation rather than an official in the organized church. Deacons were lay officials charged especially with welfare responsibilities. (See Acts 6:1-5.)

In the final section Paul notes some of the bad effects of the legalism he criticizes in Chapter 2. He gives advice regarding pastoral relations with various classes of people, such as the aged, widows, elders, and slaves. Chapter 6 includes one of the most frequently misquoted verses in the Bible (6:10). Paul, warning against covetousness, says love of money—not money itself—is the root of all evils. (Phillips translates, "all kinds of evil.") He advises us, "There is great gain in godliness with contentment" (6:6).

A Lonely Prisoner

The Second Epistle to Timothy arises from a much different situation. Paul again is in prison (2 Tim. 1:8). This time, however, he has no hope of release (and according to tradition he was executed not long after he wrote the letter). Besides that, he was not merely under house arrest as before (2:9), nor does he enjoy the company of others (1:15; 4:11).

In this situation of loneliness, Paul writes to one of his best friends, asking if he will come to see him. He also wants Timothy to bring a coat and some books (4:13). Perhaps they had been left behind when he was arrested.

Yet even in this situation Paul has a triumphant message. He is sure that a crown of righteousness awaits him (4:8). He is sure of this because he knows the One who has saved him (1:12).

The letter might be called Paul's legacy to his spiritual son. Perhaps he is worried that Timothy's zeal is slipping. At any rate he encourages him not to be ashamed of his faith (1:8), but to preach the Word (4:2). He tells him to keep in mind the reward, the Lord's help, and the example of Christ. He calls attention to the value of the Scriptures for teaching and correction (3:16). In this letter too, Paul gives the Gospel in a nutshell when he says God "saved us . . . not in virtue of our works but in virtue of his own purposes . . . in Christ Jesus" (1:9, 10).

Read Titus. What additional advice does he give this young pastor?

Christian . . . from page 5

and mean to end with a both-and, friend and enemy. Nevertheless that is the only real conclusion that can be drawn. This is the paradox of the Christian, that he lives in a world that is God's world and yet not God's world, that he is a citizen of Christ's kingdom and yet he must know and understand Satan's kingdom too.

Jesus put it best in the high priestly prayer when he said: "I do not pray that thou shouldst take them out of the world but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world."

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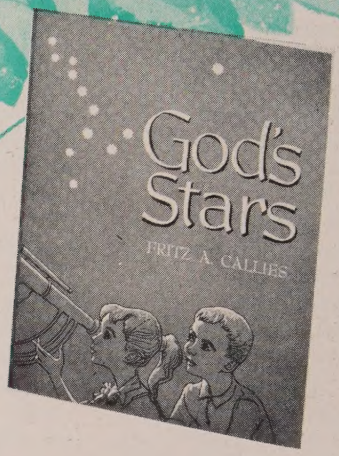

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